



# MISSIONS

A BAPTIST MONTHLY MAGAZINE

At Work in the New Old China

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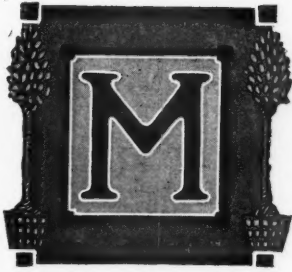
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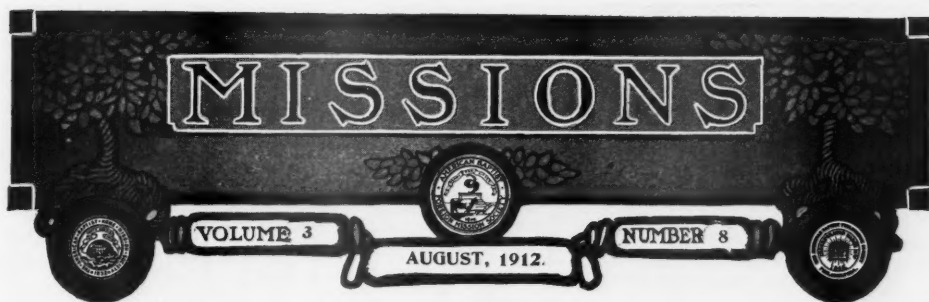
## What the Convention Says

Resolved, that we rejoice in the success of **MISSIONS**, our joint missionary magazine, which as a representative of our missionary societies has won an enviable place among the missionary journals of the world; that we regard with pardonable pride and satisfaction the growth of its circulation to 60,000, the admirable manner in which it presents missionary interests, and the artistic character of its makeup; and that we urge the formation of a subscribers' club in every church, and the introduction of the magazine in every Baptist family.—  
*Resolution adopted by the Northern Baptist Convention at Des Moines.*



RICE FIELDS IN CENTRAL CHINA





## From Dr. Morehouse's Convention Sermon



EN AND BRETHREN: At this time, to be living is sublime. The Spirit of God is moving upon the face of the waters and out of chaotic forces and darkness is bringing a new creation, of which Christ shall be King. It is for us to have a worthy part in the gigantic endeavor. It is high time for us to get out of the common-place, especially out of our common-place giving, doling out a few dollars a year, when without sacrifice it might be easily doubled. "O God," cried Henry Martyn, "make me an uncommon Christian."

We need to live on higher levels, to sit in heavenly places in Christ Jesus, with a wider, clearer vision of things in their relative proportions and their true perspective; aye, to be with him on the mount of transfiguration, going down thence to the ministry of love, with the sustained and indomitable energy of the Divine Spirit.

Too long have we been languidly at the task; too long marking time or moving with painful steps and slow; too long unable to respond to Macedonian appeals from many lands; too long, wearing out the lives of those charged with grave responsibilities of administration, groaning and chafing over the necessity of scaling down, and paring and scrimping to save a few hundred dollars, while Christian men living on a liberal scale are adding large amounts to their superfluous capital.

How long shall these things be? How long, before we shall arise in our might as a denomination and do something really worthy of us, something commensurate with the needs of the hour, something that shall truly honor Christ; how long, before high tides of consecrated giving shall lift our stranded enterprises out of the mire and misery; how long, before millions shall be joyfully laid on the altar for a world's evangelization? How long, O Lord, how long?

God give us an energetic Christianity, a denomination receptive to the energizing impulses of the Spirit of God; an energetic Christianity that, when required, heroically flings its treasure and itself into Christ's service, shaming the flabby and simpering caricatures of Christ that know nothing of the thrill of heroic endeavor; a virile Christianity that never in a crisis beats retreat, but holds on in faith and hope of final victory.

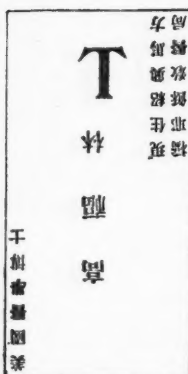




## At Work in the New Old China

By Francis Wayland Goddard, M.D.

*Superintendent of the Christian Hospital in Shaohsing*



THE NEW STYLE OF  
VISITING CARD

HERE'S only one more river to cross." So we said to ourselves hopefully, one day at noon, when after two days in the houseboat we came within sight of the stream beyond which, only fifteen miles away, lay HOME—the home toward which our thoughts had turned many times during our long absence, and especially during those three months of travel and waiting since our tickets had been bought and the return journey actually begun. Only fifteen miles, and that night we should greet once more our loved associates, and sleep at last in the home from which sickness and war seemed to be conspiring to keep us. And why should we not so hope? Was not our boat styled *Pegasus* (I must confess, however, only because it carried a rocking horse in its bow), and could it not make under full sail four miles an hour or less?

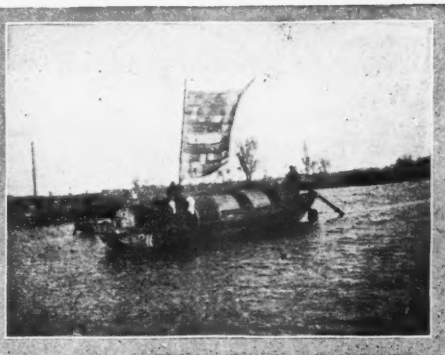
But we had almost forgotten we were still in old China. A half hour saw us safely drawn over the first bank and launched into the river itself, and presently the boat gently grounded a few rods from the slippery path by which we mount and rise to the broad canals of the Shaohsing plain. After a deal of calling, four cows of the caribou type with their drivers waded slowly out and were at last at-

tached ready for the haul. Twice the slender cables snapped and so seemed to prove that the cows were unequal to the task. I called attention to several others standing idle on the bank, but no, it was not numbers but food that they needed. It was dinner time, and in spite of all I could say or do, they slipped their cables and calmly splashed back to shore, while we sat down in impotent—patience, let us say, and waited while the minutes ticked themselves into hours. But finally, refreshed presumably by their long repast, they reappeared, this time eight strong, and in a trice the last barrier between us and the city was left behind. But the handicap was too great, and despite a favoring breeze it was ten o'clock before we drew up to the city gate. And here a new surprise awaited us—they would not open to us! In the old days, at any hour of the night a cent or two was all that was necessary to make the gates swing wide open, but now—neither the name of "foreigner" with his lantern passed in beneath as evidence, nor the reputation of the physician, nor anything else we could think of, was of any avail, and perforce we passed the night outside.

Yes, it's a New China, but it's the old China, too, after all. The queues are gone. Except away back in the country, from choice or under compulsion they have disappeared almost as by magic, and by mistake on the part of the shearers or as a kind of rude joke even some of the young peasant women were taken and shorn. To the Chinese mind this made necessary a



TRAVEL SCENES IN CHINA



SAILING AT FOUR MILES AN HOUR

new kind of head gear, and the Fedora hat or a home-made modification of it seems likely to win first place. Not only has the government changed hands and adopted a quasi-republican form, but many minor changes have been made, such as the titles for various officials, the abolition of prefectures, making all cities in a province responsible directly to the provincial

formerly in vogue is a decided convenience, but in some other ways the social changes are not an improvement to my mind, especially the curt, almost impolite manner of address one occasionally meets in place of the proverbial eastern suavity.

The tide of new life is surging all around us, and making itself felt in many a way that only the near observer can de-

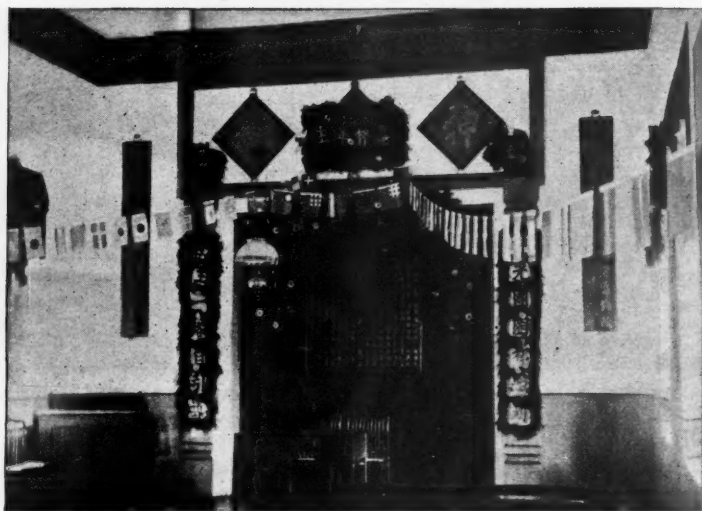


CROSSING THE BAR

capital, etc.; the military is everywhere in evidence, with its foreign equipment but Chinese discipline; the old lunar calendar is apparently on its last round, but already some eddies are to be seen in that current because the new arrangement divides the school year at an inconvenient point. The substitution of a small stiff calling or business card for the large red paper affair

tect. Our sympathies are wholly with it, for it is the hope of China, as the whole world knows. But naturally it is also not without dangers, and of these two stand out pre-eminent:

1. *Incompetence.* Not inability, but inexperience. It was so a few years ago when at a word the old system of education was abolished, and a new system



THE SHAOHSING CHURCH AT CHRISTMAS WITH THE FLAGS OF NEW CHINA IN CENTER OF DECORATIONS

inaugurated, dependent for its efficiency on the presence of thousands and tens of thousands of teachers trained according to the new standards while as yet there was none of them. So to-day, for example, in this city, a medical corps has been organized for the army here, to consist of men trained in western medicine and to comprise a chief, two division chiefs, and several "army surgeons." The chief is a graduate of a mission medical college, one of the division chiefs had just come to this city to assist in my hospital having had as training only three years and a half as "student-assistant" in another mission hospital, but the others have apparently had no training whatever. Yet they draw enormous salaries, and the people through a freshly imposed tax bear the double burden of their incompetence and their support.

This incident of course, represents but one phase of the situation, but it does none the less represent a need of this new nation, a critical need that challenges the attention and help of those who have this world's goods—not primarily money, but rather the goods of medicine, education generally, and of religion. The value of a strong life, well equipped, planted here now is beyond all computation.

2. *Graft* is not only the great evil in any democratic government, but it is the

evil *par excellence* of the old political regime in China. Whether the new wine of republicanism can find for itself new wine skins which may conserve it to a useful end, the future will determine; evidence is not wanting on both sides of the account. But the Chinese themselves are beginning to realize that the war on which they have entered is but just begun, and that as compared with what is to follow the overthrow of the Manchu dynasty was but child's play. Throughout the years to come the Chinese will need the prayers and the presence of a host of strong and gifted Christian men and women. And if our Christianity means anything to us, they will not call in vain



#### Missionary Obligations

Rev. Charles W. Somerville, a missionary of the London Missionary Society (Congregational), says the revolution did not come suddenly, nor as a surprise to those who had been in close touch with affairs. Young China felt her growing pains. Now that in the revolution and future form of government there is a legitimate outlet for her energies, there are good grounds for hope that things will settle, and that peace and progress will follow. The revolutionary propaganda has been actively prosecuted for many years. The



students in Japan were a fertile field, and the government was so certain of this that it was as much as his head was worth for a Chinese to visit Japan for the purpose of attending religious conferences. A revolutionary paper was printed in Paris for circulation among Chinese students abroad, and it was no easy task to prevent the mission schools, churches and Christian literature from being used as a cloak for the revolutionary propaganda.

What of the future, asks Mr. Somerville, and answers: "China will be the first Asiatic Republic. There is nothing impossible in the thought even, although it would be no easy task to weld the eighteen provinces with their local jealousies into a compact whole."

Then our thought is turned to a problem even more important than that of government. That there will be a more rapid adoption of western habits and ideas is certain, and therein lies the danger. "China is cutting adrift from the old moorings she has been tied up to for two thousand years. Will the new officers and crew be able to navigate without disaster? Have they learnt enough during their stay in the western craft to steer the old ship China so that she may keep line in the progress of nations? The crew have not. The officers may have. If they inspire the confidence of the crew, all may be well. And we who have taught them! Does there not lie an obligation on us to aid them in teaching the crew?"

"China is cutting herself adrift from the old restraints. We have seen many students return from Japan not raised but ruined in health and morals, and we fear that the disaster that has overcome many an individual may overcome the nation." The same thing might be said of students who have come to England and the United States from China.

And this puts the case of missionary obligation. Is it not a trumpet call to us to come over and help them. "We Christian missionaries cannot, and do not wish to, disclaim a considerable share in causing this revolution. If you teach justice in the midst of injustice, righteousness in the midst of corruption, truth in the midst of falsehood, you bring not peace but a sword. We have ever taught our con-

verts to be quiet and to suffer in silence; but are we not proud of our Covenanting forefathers and Puritan ancestors who drew the sword and at its point won for us our liberties?"

"What, then, are we to do? Press forward. The door has been open and we have been walking in but slowly. The door is opening wider; shall we not seize this God-given opportunity and press in? Our medical work has been appreciated to the full—our hospitals have often had the patients in two layers, one on the beds and one on the floor. The Red Cross work our doctors and nurses are doing will make it more valued than ever.

"The reformers want a purer government. They want our help to teach the people. Yuan Shi Kai, the master of the situation, has given liberally to our Anglo-Chinese College at Tientsin, where the large assembly hall is named after him. Can we do it? We can train the teachers. Above all other forms of work, we must put our strength into our schools, our medical and normal colleges, our Bible and theological institutions."

Undoubtedly the Chinese, and the Manchus as well, know the part which the introduction of Christianity has played in the undermining of the old and the ushering in of the new order. That was made clear in the Boxer uprising. One cannot put too strongly therefore the opportunity, the duty and privilege of teaching the new China to seek first the kingdom of God and His righteousness, which alone exalteth a nation.



#### Sydney Adams to His Parents—A Significant Message

The native Christians all send love to you two, and long for your return. If our Mission had only got a firmer grip of the Hankow center before the trouble, what a grand start we could make now and grow up with the new Hankow, instead of being dormant and looking in dismay at our crippled plant and absence of men. *The opportunity of Christianity is here and now; in five years' time it will be gone, and Japanese materialistic teaching will have China in its grip.*





## Phases of a Pioneer Preacher's Work

By Rev. B. A. Loving of Woodward, Oklahoma



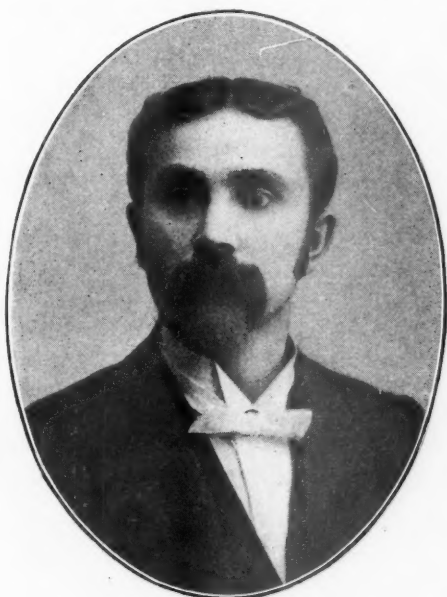
**Y**EARS ago as I occupied a comfortable pew in a beautiful church in the East and heard the agents of the Home Mission Society tell of Oklahoma—its sod houses and sod school-houses and churchless communities, and the crying need of consecrated men to preach the Gospel and lay the foundations of Christianity—I caught a vision of a great and inviting field of opportunity and got a burden on my heart. Later, through the influence of Dr. N. B. Rairden and Rev. L. J. Dyke, and directed by the Holy Spirit, I bade farewell to old home and loved ones in Indiana and came to this great, undeveloped territory, not to get a "claim" or worldly gain, but to become the Lord's missionary under the appointment of the American Baptist Home Mission Society. That was twelve years ago, shortly after the "mad rush" for land, when everything was strange and new and unsettled. I have been on the "firing line" ever since.

During these years, in common with other frontier preachers, I have had a great variety of experiences, many of them amusing, some of them pathetic, but all of them full of life and movement and fairly illustrative, in a homely way, of conditions under which a pioneer missionary must labor. Having been requested to write up some of these experiences for publication, I venture to do so, but with some trepidation, knowing that they savor so of personalities and are really very commonplace.

As an illustration of some of the discomforts incident to the life of a missionary in a newly settled country even in this twentieth century, I give the following:

I was out on a preaching trip in a religiously destitute community. Nearly everybody lived in little soddies, shacks, and dugouts then. By years of experience I had learned to adapt myself to any kind of a condition, meet every sort of unpleasant situation cheerfully, sleep on any kind of bed or no bed, and eat some very strange varieties of food, so what I experienced on this particular occasion was no new thing. It was winter, and the night was cold. I lodged with a very poor family who lived in a miserable little one-room "shack" with cracks in the wall large enough for the family cat to go in and out without touching. They had only one chair (a very rickety one), a table made of a dry-goods box, and no bedstead or other furniture. The family all gathered around a very small cook-stove to keep warm, and their only fuel was broom-corn seed and corn-stalks. The children (there were five of them, besides three dogs) had nothing to eat that evening but peanuts; the two youngest boys had several fights over the peanuts because each thought the other was getting the most. The missionary was shivering with the cold when bedtime came. Both the family and their guest had beds made down on the hard dirt floor. The missionary had two ancient, greasy quilts under him and one over him. The thoughts of how those poor little children and the mother must

suffer added much to my discomfort. After an almost sleepless night I arose, washed my face in a horse-trough, and breakfasted on a half-cooked jack-rabbit, with peanuts and "poor man's apple" for dessert. After breakfast I prayed with the family, gave the children each a New Testament and a few tracts, and went my way, thinking of Him who "had not where to lay His head," but who always "went about doing good." I am thankful to say that nearly the entire family with which I sojourned that night are now consistent members of the Baptist church which I organized in that community.



REV. B. A. LOVING

One very hot night in August, the following summer, when I was preaching in the same community, I was entertained (!) in a "soddy" that was simply alive with fleas, bugs and cockroaches. The house was almost as hot as a furnace. What an awful night that was! I feel "creepy" even now as I recall it. The next morning (Sunday) when I went into the pulpit to preach, my face looked as if it had just broken out with the measles. My theme that morning was from Luke

16:23, "And in hell he lifted up his eyes, being in torments." That was not taken lightly or humorously, I assure you. I spoke very feelingly and with spiritual power and one poor soul was converted and the whole congregation moved to tears.

In that same community was a poor woman about thirty years old who had lived in Indian Territory all her life and had never heard a sermon. She and her husband were as ignorant of the religion of Christ as the natives of Africa, and very ungodly. Wife and I visited these poor people in their little sod-house one terribly hot night. The fleas and bugs, rats and mice, dogs and cats, and a poor little sick baby, made sleep impossible. But the visit put the missionary on good terms with the man and his wife. They attended the services and heard the story of Jesus and his love; were convicted of sin and redeemed by the precious blood of Christ, and since that day have been leading good, useful lives. In a short series of meetings in that same community some thirty-five others found Jesus, and a strong Baptist church, Sunday school, and B. Y. P. U. have been built up.

I went into another community where there was no church or Sunday school. It was winter, the snow was falling rapidly, and an unusually dark, dismal night was at hand. I was a stranger in that neighborhood and knew not where to go. Finally in the distance I saw projecting above a snow-bank some distance back from the road the tar-papered roof of a half dug-out. I drove up and the family gave me a true, hearty frontier welcome. I found the house full of happy children, dogs, cats and goats. On the bed in a corner was the wife and mother with a new-born babe. The man and his wife were Baptists but terribly discouraged because they had no church or Sunday school for their children to attend. Later, I preached in their little school-house; a church was organized with about twenty members, and every family for miles around has good religious advantages. This may give some idea of the value of home mission work.



RAILROAD STATION AT NIJNY-NOVGOROD

## Impressions of a Traveler

By J. L. Dearing, D.D., of Yokohama, Japan



**B.** F. TAYLOR once said, "Distance with nothing swift to conquer it renders the impressive grouping of geological facts almost impossible. The world lies about in loose leaves. We pick up one here and there, but it is only when the locomotive whips through the miles like a cambric needle along a hem, and stitches those leaves together in a book that we can have at once under our eyes, that such facts become eloquent." Such was my experience as, clinging to the thread which is the train, I was whipped in about fourteen days of actual travel for nearly 8,000 miles, from London through Russia, Siberia, Manchuria and China to Yokohama. I would not dare attempt to give an account of the wonderful journey or to recount more than a few of its impressions, so full were those days of new experiences. Years of residence in Japan, coupled with a visit in England and in Germany, served by contrast to emphasize the magnitude of the three great nations of the world, namely, the

United States, Russia and China. The loneliness of travel over the great expanse of Russia and Siberia weighs on one. In America there is a neighborliness about the other lines of railroad that one sees, and the numerous trains of other lines and the varied names of rival lines on the freight cars all tell of other roads and other people. In traveling over this magnificent line of the Trans-Siberian road there is a remoteness and solitariness that is unique. Not a rival anywhere. The sole competitor that one sees is the camel and the donkey, or the cart which at most can carry but a ton and requires seven mules to draw it. People who wonder at the American loan to assist China in building a railroad which shall run north through Manchuria, where one road already exists, can have no conception of the magnificent and almost inexhaustible resources of this great land, which are as yet quite undeveloped because inaccessible.

These fertile plains and rolling lands could sustain millions of people if once developed. The Chinaman has in



1. RAILWAY STATION; 2. STATION EATING STALL; 3, 4. ORDINARY VILLAGES IN SIBERIA

places learned to "tickle the soil" a bit with his primitive plow, but he has not touched as yet the possible resources of the land. In the midst of all this wealth of nature, however, one is saddened by the poverty of the people. The Russian peasant seems even more hopeless and helpless than the Chinese coolie. The dulled senses, the lack of intelligence, and the gross ignorance that seems everywhere to prevail is most oppressive. Log houses seem the characteristic of many a village and town, and the life seems not that of a western town in its infancy and promise of future growth, but like that of a stunted child or half-witted lad, who gives no promise or hope of ever being different — of ever growing up. Even in China one sees in the life of the people, even in their poverty, more of hope than Russia gives.

The one great contrast to all this comes when we approach the influence of Japan. As we arrived in Mukden late one night and heard the martial music of the Japanese band and saw the brisk marching of the troops, and then boarded a Japanese train, so clean and comfortable and up-to-date, with all its contrast to what Russia and China had furnished, we were impressed that here at last was "the East awake. Wherever one sees the Japanese in Manchuria or Korea one feels the alertness and energy of the people. At Dalny we saw more commercial activity than anywhere else between Berlin and Yokohama. We could but imagine the great change which will come when all the East becomes awake in like manner. Think of China with such activity, and when it has spread through the Philippines and Korea, and when Siberia is developed, and even Tibet has felt the touch of this commercial and industrial activity, what a different world this will be! We wondered whether then our England and America and civilized

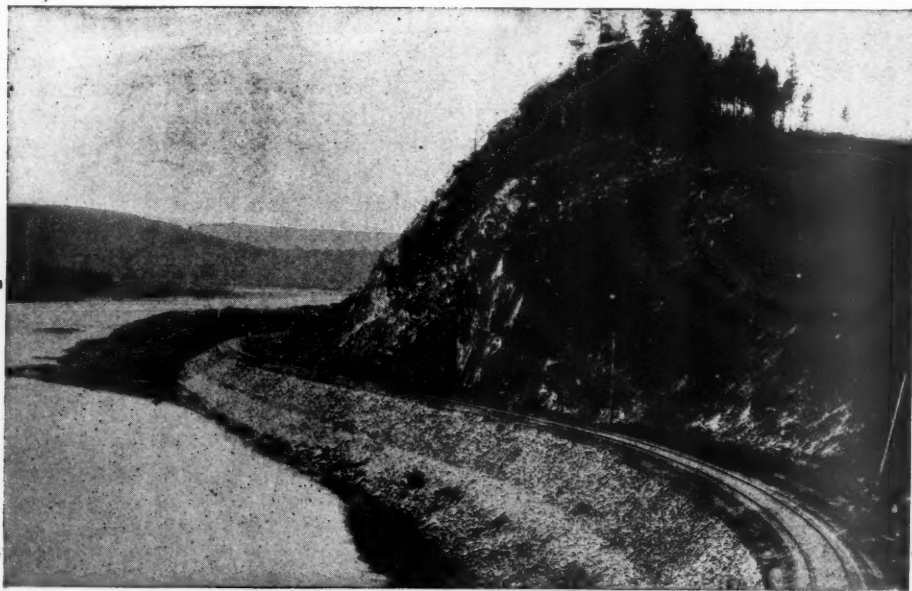




HAY FIELDS ALONG THE SIBERIAN RAILWAY

Europe will occupy the relative position that the countries about the Mediterranean now occupy as related to our lands. Such thoughts impressed us mightily with the far-reaching importance of a greatly accelerated activity

in Christian work. If we win these lands for Christ *now* when all forms of religious work are so welcome, what may it not mean for the new East, an East whose magnitude and power and domination it dazes us to contemplate!



SCENE ON THE SIBERIAN RAILWAY





REV. A. V. ROWLAND, INDIANA, COLPORTER OF WAGON 37

## Some Lively Experiences of a Colporter

By J. W. Taylor, of New Mexico

HERETOFORE I have refrained from mention of the hardships and strenuous experiences in connection with my work as colporter missionary, but at your request, I will give a brief statement of some experiences of a recent trip to Roy and Mills, towns on the Dawson Road north from Tucumcari.

I left Central City on Friday morning expecting to meet engagements at Roy and Mills on Saturday afternoon and night. About 17 miles west from Central City I began a descent into Ute Creek Valley leaving behind me every evidence of civilization except the herds of sheep and cattle and an occasional Mexican shack. Twenty-two miles of this pasture land, crossing, by the way, several creeks, we arrived at Bueyeros, (pronounced Wyers, with the accent on the last syllable) where I fed and rested my team. Then having visited and distributed tracts in the Spanish language throughout the town (for the people here are all Mexicans) I hitched "Peter" and "John" to the wagon and pulled out for Albert, 20 miles dis-

ant. About five miles from Bueyeros we came to the ford of the creek and found the approach to the crossing washed away. I left my team and proceeded on foot up the creek in search of a crossing. I found only two places where it was possible to approach the creek with team and these places only led to quicksands, into which I rapidly sank when testing the crossings without success, whereupon I returned to the wagon, and finally found a crossing only about three miles below.

Having our course well in mind I now headed for a pass between two peaks of what is known as the Black Mountains, a range of uneven, black and barren peaks. I do not know the name of this pass but will call it the Black Pass, from the Ute Valley to the Tex Skeet Valley. From the elevation of this Black pass a most beautiful scene is presented—a broad valley gradually descending to the Tex Skeet Creek and then beyond the stream gently ascending to another range of barren mountains far away to the south and southwest, while to the northwest up the

valley the trail is seen. A few homesteaders are now settled in this valley which promises to be a good country. I visited all on my road, gave them tracts and made inquiry regarding their personal faith in Christ, and gave them what helps I could.

From the Black Pass to Albert is 12 miles. This place I reached just as the shadows of night were blending all things in the valley into one common appearance. Here, a store, post office, and headquarters for a large ranch and a few houses built of stone and adobe occupied by Mexican sheep and cattle herders constitute the town. In all directions this ranch extends for miles. We passed through about 8 miles of it from Black Pass to Albert and there remain many miles of it yet to the west and northwest.

Here at Albert I pitched my tent, having found comfortable quarters for "Peter" and "John," ate supper from my stock of provisions and enjoyed a good night's rest.

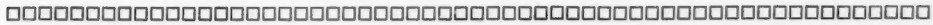
At break of day I watered, fed, curried and harnessed "Peter" and "John" hitched to the wagon and started up the N. W. Cañon. I have frequently driven through different cañons but this is the worst of all. Seven miles! This is tame and commonplace as it reads on paper, but to appreciate what I am writing one must see these breaks, cañons and towering peaks and drive through them "some"—rocky, deep, precipitous gulches, rocky, steep, perpendicular heights towering into the sky and the road—I call it a road for it is the only way out—winding in and out, up and down, sometimes so uncomfortable beneath that the locked wheels fail to keep the wagon off the horses—then a last sandy crossing of the creek, up a very steep and rocky hill, and looking ahead and up I see my road or a short portion of it, far, far up against the towering peak. This vast pile of rock—called Malpic rock, but in fact it is broken lava

thrown up in piles and long irregular ranges by volcanic or seismic disturbances at some far remote date—this immense peak, I was informed at Albert stands 1900 feet high and the top is nearly as high as the level plain above toward which I am struggling. Now for the long, steep up-grade—it cannot be overstated—up, up, in and out, down and up again—if the road were a thing of life I might describe it as now standing on its "hind feet" again with its hinder parts high up against the mountain and its nose far down in the gulch beneath, now resting on its side over a rocky precipitous cañon, whose depths make one dizzy, and on and up and down and in and out, first on one side and then on the other, the perpendicular depths hundreds of feet below, cause one to look to the heights above and drive with extreme care, for the road is rocky and not only standing on end but resting on its side like a worn and frayed ribbon tied aslant to a telephone pole—and "Peter" and "John" finding uneven footing. No living thing is in sight except a solitary buzzard that above me soars with craven watchfulness seems to anticipate a feast on "our" remains far down yonder among the rocks below.

The ascent to the broad plain above is however finally achieved. I then embraced "Peter" and "John," sang the doxology with bared head, drove through a sheep pasture 6 or 8 miles where Mexicans were herding many thousands of sheep, then through several miles of cattle range, and on into the most beautiful country of new farms, small houses, barns, good fences, wheat fields, corn, maize and other cereals, all promising a good harvest. Here the "white men" from the East, North, and South have homesteaded. Their surroundings ought to make them grateful and their gratitude ought to make them happy.

*New Mexico.*





## Market Preaching in the Philippines

By Medical Missionary Raphael C. Thomas

TO have a vivid picture in your minds of work in the Philippines, you must see market preaching. Last Sunday will do for a text to describe it to you. We wheel to Lapaz, three-quarters of a mile away, on the road to Jaro. We cross the magnificent new concrete bridge over the river, and a stone's throw from the opposite bank we find a diminutive bamboo chapel. We are "squatters" on this site, for the owners would not sell; but as long as they do not drive us off we remain, rent free. It is a good site, for it is on the main road and crowds pass its door daily.

Within we find a group of workers from the industrial school and Miss Johnson's school for girls. The service is simple, just singing and reading and preaching the "Word." One feature is interesting: The young women talk to the little children huddled in a restless group at the front. Over and over the little ones sing the words "Praise Him, praise Him, all ye little children." They have been singing this same song for weeks, but never seem to tire of it. It will find a place in their minds that will escape the cares and the worries of mature years; and it will form a bright spot, because it will be a reminder of childhood. Perhaps it will be a passport to a real interest in godliness — who knows?

We pass into the street and around the corner to the market place. What strangely incongruous elements make up the scene about us as we take this short journey! Automobiles of latest pattern roar by in a dust cloud; on the other side we pass a native cart drawn by a *carabao*. I say "we pass" advisedly, for a *carabao* would never pass us, if we moved at all. A carriage drawn by a pair of sleek American horses will be followed by a native two-wheeled *quilex*, that a jocose sailor once described as a "bone-rackin' concern, with a door aft." Americans or Englishmen, jauntily clad in tailor-made duck clothing and boots of American last, will pass with half-clad *taos* or peasants with scanty clothing and never a shoe to their feet. All

about the same contrasts force themselves upon us. In the river, close at hand, native "dugouts" will be skimming along under the latest model of a twentieth century reinforced concrete bridge; the torrents of black smoke pour from the chimney of the neighboring ice plant and mingle with the tiny curl of smoke from the native shack beside it that rises from the primitive stove consisting of a table and two large stones above for the kettle.

At the market-place we sing a hymn and a circle of natives gather about us. Many have ceased to be moved by the novelty of street preaching, for in Lapaz it has continued for years, and these prefer to hang about the market stalls, or are lured by the *tuba* stands where this native beer is dispensed in large tumblers from the native wooden kegs.

One of the preachers steps forward and in really forcible fashion addresses the group. The Filipino is naturally gifted as a public speaker and the appeal is an earnest one. Then a solo, the familiar hymn "*Mayuyum nga Manluluwas*" ("Pass me not, oh, gentle Saviour"), rings out, and the bystanders gather about in larger numbers. They love music, and the hymn is sung slowly that they may grasp the words. Another sermon is preached on the words, "Except ye confess me before men." Open confession is hard in such a land as this and they listen attentively, while over the faces of some flit emotions that are easy to read. These men and women are thinking — slowly to be sure, perhaps "muddily," but yet thinking, and perchance for the first time the true light is dawning.

As we continue, a group of students from the Romanist files around the corner, two by two, and slowly approach. They are neatly clad in black, with long red sashes about the waist and square-cornered caps trimmed in red. An older priest walks at the head. They pass us quietly, thirty-eight strong; and as they pass we continue to preach: again we feel the contrast of the "old" and the "new" in the Philippines.



### The Plague in Porto Rico

We print elsewhere a letter from a missionary in Porto Rico, describing the bubonic plague. The government reports that the plague can be controlled and that no efforts will be spared to stamp it out. All will hope that this may be done. The spirit of the missionaries is well exemplified in the letter referred to. Fear cannot drive them from the post of duty.

○

### Cuba More Quiet

The American naval vessels have been withdrawn from Cuban waters, since the rebels seem to have quieted down and the government deems itself competent to cope with the situation. Conditions have been grave at Guantanamo and El Cristo, but our school and mission have been guarded by the American marines. There will be no intervention at this time. There is no feeling of security in the island, however, nor is there likely to be under the present administration.

○

### China's Perplexing Period

These are trying days in China. To arrange for loans of needed money without giving away control into foreign hands and exasperating the people is one of the most difficult tasks the new government can face. The money must be had if the soldiers are to be kept from mutiny, and there have been some serious outbreaks already. The confidence in Yuan Shi Kai is not absolute, and

the loss of his premier comes at an inopportune time. Yet the new Republic is getting on remarkably well, all things considered, and the probability of a return to the old order is exceedingly slight. If Christian good wishes could help, China would be well off.

○

### Christian Citizenship

There is very great need of a clear vision of Christian ethics at the present time. One conversant with the prevailing political tone can scarcely fail to perceive the confusion of opinion on what ordinarily would be plain questions of right and wrong. Christian citizens have a responsibility for rightly interpreting the great ideas of Democracy, Society, Equal Rights, and Religion, and standing for the correct interpretation against all specious statement and special pleading. The time, full of unrest, demands thoughtful leaders of integrity and unquestionable sincerity. There is no solvent like the Christian ethics and the Christian spirit.

○

### The Chinese Ambassador

Chung Mun Yew, the new ambassador of the Chinese Republic at Washington, was a student in this country from 1872 to 1881, being one of the first group of thirty Chinese boys sent here for education. He was prepared for college at Springfield and Hartford and graduated at Yale, proving himself exceptionally able. He has had experience in diplomatic service, and has



been a leader in railway development and the opium reform. Most significant is his declaration that the new order in China began with a few Chinese boys who found their way to our schools and began to dream of an Oriental Republic, now a reality. Ambassador Mun Yew is not a stranger in Washington and will be cordially welcomed.

O

#### The Essential Qualification

We wish to give most emphatic endorsement to the position taken by President Horr of Newton in his noble address to the students concerning the true character of the Christian ministry and what the world may rightly demand from the man who claims to be the ambassador of Christ.

Much is said about a minister's being only a man among men, and the implication of the phrase often is that we ought not to expect conduct in a minister greatly different from the prevalent code. But let me tell you, my brethren, if a minister is only a man among men, if he does not rise above other men in purity of thought and motive and conduct, he is not fit to be a minister. You might as well say that it is not necessary for a naval commander to be more skillful in navigation than other men, or for a soldier not to be braver than other men. The integrity of his moral life, the wholesomeness of his reactions in every situation, is the essential qualification of a minister.

M

#### Enriching the Soil

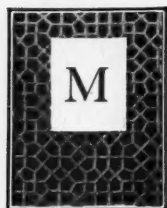
THE successful farmer is the man who is not only industrious and wise in planting and cultivating the grain, but who also gives constant and careful attention to the fertility of the soil. It takes more than grain, drill and cultivator to produce a crop. Even sunshine and rain added to these will not make a harvest. The condition of the soil must receive attention. There are farms everywhere no longer productive, not because they are not

plowed, planted and delivered from weeds, but because the ground is too poor to produce. The ground must be enriched. They have been "worked out." The deficiency is not in methods of cultivation, but in the poverty of the ground.

Our religious fields are not producing as we wish, either in men or money. We have deficits and vacancies that distress us. We have talked a good deal of more efficient methods of giving: of industrious cultivation. We confer about plans to secure larger results. No doubt there is room for all these. No doubt there are men who might get better results from farms if they were more industrious in cultivating the grain; but there are men who can no longer get a harvest until they enrich the soil. Productiveness must be put into the ground. Our church field is like that, in part at least. Our gifts of men and money from them are a very adequate expression of their life. We are getting out of them all that can reasonably be expected. They are giving all they really want to give. They are doing all they really want to do. Better methods of giving, stimulation by this and that plan brings no permanent improvement. Of course these churches *can* give more, but our basis is not what churches *can* do, but what they *want* to do. The willingness is the larger ingredient of fertility. The religious life of the people needs to be enriched and enlarged. Would it not be a wise thing at this point of our religious experience to put as primary the need of a larger, fuller, richer life of God in the hearts of the people? May it not be wise, in order to a larger harvest, to make the burden of our hearts to be the desire and effort to lead the people into the larger, fuller life of God? Is not our present spiritual strength very well worked, and is not the fundamental need just now the enriching of the soil?

J. A. MAXWELL.





MISSIONS for August is a summer number. That does not mean that it is not filled with interesting reading, for reading matter should be more than ordinarily attractive if it is to hold place against the outdoor life and vacation spirit. We have reduced the number of pages and packed them with the kind of information that will stand any weather. Begin at the first page and see if you do not agree.

¶ Arrangements have been made with Architect Harry W. Jones of Minneapolis, who has devoted much thought to church architecture, for a series of plans of church edifices adapted to various needs. We believe this feature will be helpful to many churches. It is not necessary in this day to increase the cost greatly in order to get artistic effects; but it is necessary to have taste and guidance; and in the interests of an improved church architecture the series will be published. Editor and architect have only one motive—to see our Baptist churches housed in appropriate style that inspires the worshipful spirit.

¶ If you do not like the apportionment, why not raise it quickly at the beginning of the year and get it out of the way. Then you can forget it until next year—and the missionary treasurers will be happy, as well as yourself. The apportionment is the best plan yet devised, so let us work it until we can invent a better.

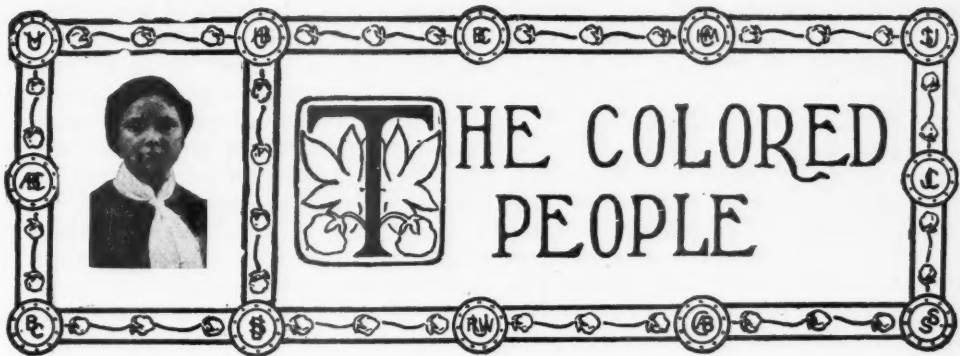
¶ Vacation is the time in which to do something else, not do nothing. And that something else may at the same time be recreative and of highest value to others. Many a struggling church in the country derives new life from the summer visitors who live their religion everywhere and every day.

¶ Twice now it has happened recently that there was no available material to meet the need of those using the Missionary Programs given in MISSIONS. In this emergency we have issued Missions Leaflets covering the case. Leaflet No. 1 tells what everybody should know about the Northern Baptist Convention. Leaflet No. 2, just issued, gives the facts concerning our new educational projects and progress, in form usable in the missionary or prayer meeting. We publish the same material in this number.

¶ The honorary degrees are coming in the direction of missionary workers, as they should. We note that Brown University conferred the D. D. upon Rev. L. E. Hicks, Principal emeritus of Rangoon Baptist College, Burma; while Granville gave the same degree to Rev. Bruce Kinney, Superintendent of Home Missions in the Southwest, and Temple University of Philadelphia did likewise for Rev. Howard Wayne Smith, Assistant Secretary of the Publication Society. Rev. Harry E. Fosdick, President of the Baptist Brotherhood, received the doctorate from Baylor University of Texas.

¶ Sometimes the number of pastoral changes makes one think of a procession, but that procession is as nothing compared to the number of address changes among our subscribers. We are certainly a movable people. If you take the word of the list manager for it, all America is "on the go."

¶ In our report of the Northern Baptist Convention it was stated that "Rev. M. Jameson of New York, made a remark about retrenchment. It is due Mr. Jameson of Gouverneur to say that the remark was really made by Rev. D. L. Jamison of Albion. The error is not serious, but we make the correction in the interests of accuracy.



## Fifty Years' Education of a Race

**Secretary Charles L. White's Significant Suggestion  
to the Southern White Baptists of a Great Work in  
which their Home Mission Board May Properly Share**



**W**E need to remember that the task in which we are engaged may be a very long one, for it may take as many decades to solve this problem as it took to make it. How long, therefore, shall we patiently pour our missionary treasures of money and of life into this stream? We answer till our work is done and others come to our assistance.

It is interesting to know that the best sentiment in the South to-day, and the tide is rising fast, demands that there shall be an education for the masses of the colored people, that higher educational schools must be developed to supplement the denominational work in order that teachers may be provided to labor in the rural schools, and that higher schools of learning are necessary to train exceptional men and women. Dr. Curry, Bishop Galloway, President Mitchell of the University of South Carolina, Chancellor Hill of the University of Georgia, President Mullins of the Seminary in Louisville, Dr. John E. White, and a host of others have all spoken the same strong message. The reports of the Southern Education Board leave no doubt on this subject.

Important changes are imminent in the South. The efforts on behalf of the Negroes in the organizing of the Young Men's Christian Associations led by the southern white students; the establishing of fellowships in southern universities for the study of the race problem; the personal Christian work which the Presbyterians of Louisville are doing through the Rev. John Little and which the Central Presbyterian Church of Atlanta is undertaking in its recently instituted playground and industrial institutional efforts among the ten thousand or more colored people who are crowded between the forks of the Seaboard and Southern railways in that city; the higher education which the southern Methodists are supporting with increasing liberality under a southern white president at Paine College at Augusta, Georgia—these give us the tendencies of southern life which our Baptist brethren are doubtless studying with the silent resolve that they must not be left in the rear of the new forces which are slowly but irresistibly organizing for a long campaign, which at first will supplement our Christian endeavors and in the end probably will lessen our commitments to this form of Christian service, that will naturally be transferred to the hearts and hands of

white men and black who live as neighbors.

Our Baptist leaders are most cordial to our efforts for the Negroes. Rev. Hight C. Moore, Editor of the *Biblical Recorder*, Raleigh, N. C., in accepting his election as a trustee of Shaw University, wrote: "I beg to say that I appreciate the honor conferred, and will, to the best of my ability, undertake the services desired. I am a great believer in Shaw University, past, present and future." And we have recently received letters from nearly a hundred of the South's distinguished sons, commending these mission schools for the work they are doing, in solving the race problem and in providing the kind of leaders and the exact education that the Negroes need and which these gentlemen delight to have them receive.

Our brethren of the South are exhorting each other to renewed Christian work for the Negroes.

Ex-Governor Northen has said, "*What has organized Christianity at the South done for the spiritual needs of the Negro?*" Sometimes, in my more compassionate moments, it has occurred to me that, possibly, the Negroes at the South belong to that class of humanity the Master had in mind, when He said: 'For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.'"

The following noble lines are an extract from a committee report written by Dr. Edwin M. Poteat, chairman, and adopted by the Southern Baptist Convention:

"Our commission 'Unto the uttermost part of the earth' is not China, or Thibet, or the heart of Africa; but the Negro quarters in your town, your village, your plantation. The Negro here is a severer test of our loyalty to Christ than the Chinaman in Canton; and we cannot maintain our Christian consistency while we glow with generous piety and melt to tears upon the recital of the blessing of God upon our work for Negroes in Africa or Brazil, and freeze to hardness on seeing with our own eyes the pitiful destitution of the Negroes here at home."

Who can travel in the South and not observe the kindly feeling which prevails

between the better classes of both races! It is not in the ability of any one reared in the North to instruct intelligently the southern Baptists as to what they ought to do. But every word of exhortation given in the South may well be repeated in the North, where prejudice against the Negro we fear is not growing less.

Indeed, the Baptists of the northern states may well read the burning utterances of our southern leaders and labor more zealously in our cities for the evangelization of the Negro people, many of whom absorb the vices and not the virtues of their environments, and as we read the calls to service uttered to their brethren by these southern neighbors, and meditate on their words of praise of our Christian schools, let us not for an instant imagine that the Baptists who have always dwelt closest to the great population of Negro people have not generously assisted the Negro Baptists in their Christian enterprises. They received them in large numbers into the membership of their churches. A conspicuous example of this devotion is seen in the service rendered by Dr. Ryland, who while president of Richmond College was also the pastor of a large colored church of the city. The unfortunate racial alignments of the reconstruction period, however, partly broke the personal contact which had previously existed and in the brief political ascendancy of the Negroes feelings were engendered in the hearts of the southern people which made it easy for them, busy with their own educational and religious resuscitation, to leave indefinitely to their northern brethren the Christian education of the Negroes. Indeed, our southern brethren have been so busy till the present hour with the development of their own people that they have perhaps naturally not asked to co-operate with our Society in the maintenance of these numerous institutions for which it was making ample provision. On many occasions, however, in convention assembled they have heartily endorsed our work for their colored neighbors, and we have felt their regret that the burden of their Christian undertakings made it impossible for them to assist us. The willingness and ability with which during all these years many of the most prominent

men of the South have served as trustees of our colored schools is a prophecy of that larger number who some day may feel it a privilege not only to assist in the supervision of the institutions, but also to teach the colored pupils in our classes and to direct as presidents and principals the policies and destinies of these colleges and institutes.

Our Society eagerly took its share in the Christian education of the Negroes when it would have been a crime against heaven not to have begun this work. The same heroism that sent our soldiers to fight for the preservation of the Union led men and women to teach the emancipated slaves in our Christian schools. And although during fifty years the Baptists of the North have invested more than six million dollars in carrying out their part of the great commission of our Lord, we cannot abandon those wards whom God has given to us until our white brethren of the South see the vision of their privilege in making their personal contributions to these schools, in addition to their sympathies and prayers, or until the Negroes themselves, slowly coming to prosperity and fortune, shall help to lift the burden, and later entirely support and supervise their own institutions.

The recent gifts of the Negro Baptists suggest that they may embrace this privilege before the white Baptists of belated vision respond to their enlightened leaders. We value highly the numerous resolutions of commendation of our work for the Negroes given by the Southern Baptist Convention. These sentiments glorify

their records. But the Baptist historian of a later century may well express his amazement that a people so enlightened, so orthodox, so generous, and showing such commendable initiative in missionary work for whites at home and for Negroes and other races abroad, should have watched for fifty years the investment of six million dollars of their brethren of the North in the Christian education of the Negro race among them and not begged for a share in the work.

And then surely he will write: "But as the work of providing Christian education entered upon its second half century the common schools of the South rapidly extended an education to all races, and the white Baptists, coming to great numbers and financial strength, followed the wise advice of their gifted guides and asked their northern brethren to share with them the privilege of training the Christian leaders for the Negro race; until long before the end of the second half century, the people of the South, both white and black, so far and generously supported and promoted these mission schools, that the Northern Baptists turned their attention to other missionary tasks.

"The Negro race has produced a long line of worthy leaders to succeed the able men who laid well the foundations and directed the development of these Christian schools now manned and supported by the Negroes themselves. The history of this century of the training of a race marks one of the greatest achievements of the Christian church." And may this prophecy come true!







ONE OF THE MING TOMB MONUMENTS, CHINA

## The Missionary Tragedy at Sianfu

**The One Dark Blot of Massacre in which a Foreign Missionary's Family Fell Victims to a Chinese Mob. Mr. Beckman's Thrilling Story of His Narrow Escape**

THE manner in which the missionaries have been protected in China during the perilous days of revolution is remarkable. The story has come of the most tragical incident in Sianfu, capital of the Province of Shensi in Northwest China, in which the wife of a missionary and seven others—a teacher and six children—were murdered. The English missionary, Rev. Mr. Beckman, who escaped with his little girl of four years, has written an account of his experiences, which we take from the *Christian Herald*. It shows what the missionary must be prepared to meet. After describing the sudden beginning of the revolutionary movement in Shensi Province, and the uneasiness of the natives when the mob began to burn houses, Mr. Beckman gives this thrilling picture of a dreadful night:

About midnight W. T. Vatne, a teacher, aroused us by a sharp rap on the window. We made haste to get the chil-

dren ready, and hurried downstairs. The gate to our compound was already set afire, so we rushed to the back yard, hoping to escape over the wall by means of a ladder. I heard gun firing even from that direction, and I feared we were already surrounded by the mob.

The ladder had been removed by our native helpers when they escaped, and in the dark it could not be found. Mr. Vatne and my wife went into the house to take along some things of necessity, while I managed to get a wheelbarrow, a piece of timber, and a rope to the wall, which was twelve feet high.

Mr. Vatne placed himself on the wall, and I began helping the children up. We had got Selma over, and Oscar was on the wall. Just then Selma gave a frightful scream, and Mr. Vatne jumped down to her. I heard two shots fired, and through fright at what these shots might have done I almost dropped little Ruth,



whom I was lifting up. But I placed her on the wall, and we called on Mr. Vatne several times, but got no reply. Ruth screamed frightfully, and I took her down. Oscar also came down.

I did not dare to put any more of the children over the wall. I got hold of a pickaxe, and we took refuge in a shed close by, where I began working a hole through the wall; but it had soon to be given up, for the gate was burned down, and the mob entered. We heard them smash the windows of the house. They took what they wanted and set the house afire. The same was done in the school-room close by us. We kept as quiet as possible, so as not to draw their attention to where we were. With our youngest child in my arms, I sat praying. The children gathered round me. We gave ourselves over to the will of God. One of the looters entered a little shed close by us, but did not observe us.

(Mr. Beckman, his wife, and the children were praying when the mob broke down the door. As it fell they ran out. Carrying his child, Mr. Beckman was pursued, but managed to reach an orchard, where he hid in a ditch half filled with water. He could hear his pursuers searching for him.)

Mrs. Beckman and our little Ruth (aged seven) and Hulda Bergstrom (aged eleven) had fallen near the gate, and Hulda Nelson (aged fifteen) had reached a short distance westward and tried to escape among the grave mounds near by, where she was struck down. George Ahlstrand (aged ten) must have tried to follow me, because his lifeless body was found near the cross-road.

I prayed the Lord to guide me. My pursuers called to some of the others to bring torches, but I was still too tired to move. Soon the torches were there, and one man called out, "There he sits," and he threw his pole at me in such a way that it struck me on the arm and little Thyra on the legs. Then I rose up and walked out into the water. Large pieces of mud struck my head, but caused no injury. Luckily there were no stones around there.

Soon I understood that they could no longer see me, for they began asking each

other which way I went. Their own torches blinded their eyes, while my way became light. I could see where to go, could observe their movements, and could hear their speech. They hurried to surround the orchard and put guards at each place where they thought it possible for a person to climb up. Some said, "He went here," and others "There." I prayed God to help me at the north side. I crept down by a tree and sat down in the water, and the cold water made my swollen feet more comfortable. How I prayed God to help me! I tried again, and really got up. No one was after me, and I picked up my darling—all I had left on earth—and started off toward the North. I did not look back toward the burning houses—it was sad enough to know that my beloved wife and Ruth lay slain there, together with the other children. I thought of Mr. Vatne and Selma, wondering if they were alive, and where they could be. I continued walking unhindered and arrived at the back gate of the mission station in the West suburb.

After coming here we heard various rumors regarding Mr. Vatne and my daughter Selma. Some reports said they were killed, others that Mr. Vatne was still alive, bound to a tree. The authorities did not permit any of us foreigners to go in search of them, but the native Christians did their best to locate them. We felt an awful anxiety for two days, until we learned that they had been murdered by the mob after having fled eight miles toward the mountains.

It is said that the revolutionary leader stamped in anger when he heard what had happened to us, saying, "Are our Chinese people really so foolish that they want to draw the revenge of foreign powers down upon us through such outrageous attacks?"

Three of the leaders who planned and instigated the attack on us have been punished by death, and their bodies hung up as a warning to others. Some of the officials say more of the culprits will yet be punished, and they try to comfort me as best they can; but there is no comfort save in the Lord and in submission to Him.

## ECHOES FROM THE ORIENTAL PRESS

### MISSION SCHOOLS IN JAPAN

In an article on this subject by Y. Suzuki, the charge is made that the Mission Schools, while still doing a great deal of good work for the cause of education, have declined of late years in "their productive power of men and women of a pure, strong and noble personality." Also that the schools are not so popular as formerly. The Doshisha is mentioned as an example, and the cause of decline is attributed to loss of former merits, including good standing with the government. Ordinary schools are better and therefore preferred, save by those too dull or poor, who "in some cases, if fortunate, can get support from the Mission Schools." "Another defective point is that the majority if not all of the teachers are poorly equipped, and that the missionaries with them are poor in teaching, as a rule; but this is excusable when we take into consideration that most of them have had no special training in this line of employment." "Let it be remembered, however, that some of the missionaries really command our respect and admiration; they consecrate themselves and work hard and faithfully for the Master. If Japan needs any more missionaries, such missionaries are the ones. I may add that I have no prejudice against the Mission Schools; on the contrary, I rather wish that those who are placed in charge may see their way clear to carry out great reforms, so as to restore their former prosperity and at the same time to make the spiritual atmosphere much stronger than it now is, for the world is not only saved by Christ, but it is saved a little more by every new man who stands forth in anything of the power of Christ."

That is the criticism of a friend, who shows insight in the closing words. We are glad to know that in such missionary educators as Prof. Clement, Principal Benninghoff and Dr. Dearing, we belong among the favorable exceptions indicated by the writer.

### SOME SOUND ADVICE

It is significant to read in a recent number of the *Rinri Koenshu*, a paper read before the Ethical Society of the Imperial University, in which the writer attacks the narrow-minded patriotism which has been very common in Japan in recent years. We quote the following:

The narrow-minded patriotism which is being preached far and wide in this country at the present time is responsible for the growth of a certain amount of antipathy to foreign thought. Of course it is quite right to encourage among students a high respect for all that is good in our national character and for the noble acts of Japanese performed in former ages, but the notion that we Japanese are superior to all other nations can only be entertained by ignorant people. Care should be taken not to introduce any remarks in textbooks that are calculated to puff up the minds of students with ideas of their own importance. Because we have been successful in two wars, we have no call for self-satisfaction, since there are numerous particulars in which we are behind Europeans and Americans. In quoting from our old writers, it must be always borne in mind that they were very ignorant of the progress of thought in other countries. Consequently many of the things they said about Japan must sound very ridiculous to schoolboys even at the present time.

The undue exaltation of everything Japanese is the result of ignorance of the great outside world. Those who only know Japanese thought and Japanese men and women are apt to exaggerate their greatness. It is very undesirable that our lads should grow up with mistaken notions as to the place that Japan occupies among the nations of the earth. Surely it is not true patriotism to instil into the minds of the young notions that they will live to discover are not borne out by the facts which the history of other nations furnishes.



REV. G. A. RIGGS AND WIFE

## Progress in Porto Rico

By General Superintendent A. B. Rudd

**G**ENERAL Superintendent A. B. Rudd, D.D., reports: The Baptist mission work of Porto Rico has turned its thirteenth mile-stone. The report last year called for two new men, one for the school work and the other to take charge of the San Juan district. Rev. P. D. Woods, of Ohio, a graduate of Denison and Rochester Seminary, came in August of last year and has already gotten school matters well in hand. A month later came Rev. F. P. Freeman, of Nova Scotia, a last year's graduate of Colgate. These brethren are well equipped, and on their arrival we "thanked God and took courage." One native worker has also been added, an intelligent and enthusiastic young man, who had already distinguished himself as the champion colporter of the island.

Looking over the year, the following facts are noted:

1. A marked growing spirit of liberality. Pastors and churches are awakening. Our contributions are \$670.74 in excess of those last year.

2. Growth in rural districts. Four of the five churches organized during the year have been in the country. Our problem has long been to reach the country people. Gradually this is being done. From coast to mountain top every effort made to tell the story to the country folk meets with encouraging response. We have taught Rome to look after the religious interests of the country people, and the first rural Catholic chapels ever seen on the island are being built to offset the Protestant work.

3. Deepened interest in hitherto unresponsive towns. Of Guánica, where of late years the work has gone slowly, Mr. Detweiler writes: "Our church in Guánica has won a place for itself in the

life of the town. The services are well attended and the Sunday school is growing notably." Trujillo Alto, where for years victories seemed to be on the wrong side, has now fallen in line, and within the next few days we hope to organize a church. In Loiza, where in years gone by the messengers of the gospel were stoned, our service hall is now filled with respectful hearers.

4. Increased efficiency in Sunday school work. Several interdenominational Sunday school institutes have been held during the year with good results. Better organization, better methods of teaching, better teachers—these are our aims, and the past year marks great progress.

5. Unexpected enlargement of our field. During the year the Congregationalists have turned over to us a large slice of their territory. The thrifty town of Juncos, with most of its outlying districts, nearly 11,000 souls, has been turned over to the Baptists. The town and the *barrios* are all open to gospel work. There are already many believers. Before this report is printed many of these will probably be baptized and organized into a church.

6. Growing interest in Missions. Our island Christians are catching a glimpse of the world-wide vision. At our last associational meeting a mission committee of five was appointed to hold office for three years and to have charge of all mission work, both on the island and abroad. On the home field the churches are supporting in full an associational missionary at \$30 per month. The eyes and hearts of the churches are turning toward Santo Domingo, and at its first meeting this mission committee appointed two of its members to visit this republic in the near future at the expense of the native churches, with the view to opening mission work among its inhabitants.

7. Training School. The plan outlined last year of so relating our school to the University of the Island that our students

may take the greater part of their academic work in this excellent institution is working most satisfactorily. Sixteen young men have been enrolled during the year, and excellent work is being done. Given the tremendous importance of this school in the future of our work and the bright outlook now before it, it is nothing short of a calamity that the Baptists of the home land should leave it longer unfriended, unhoused and unequipped. For the second time the amount necessary for this building has been cut out of the budget. The hope is expressed by the Society that friends may come to our rescue and give us during the year the money for the school building. Reader, how much of this \$18,000 needed will you give? Put your money in bricks and brains and spiritual brawn and help us develop character which will make itself felt in every pulpit and home of this island.

8. Houses of Worship. The amount allowed in the budget for this purpose for the year beginning April 1, 1912, (\$1,000), falls a trifle short of being one-third of the amount needed for a single chapel in Carolina, the town long ago decided on as having the right-of-way. For the coming year we need \$10,000—we get \$1,000. Will the Baptists of the United States allow this to stand?

9. Developing our educational interests. Mention has already been made of the needs of our training school for young men. We should by all means reopen next session in Rio Piedras our girls' school, formerly located in Coamo, and which for sufficient reasons was suspended for the present session. Our girls as well as our boys will have the advantages offered by the University of Porto Rico.

10. Two additional women workers. The excellent work done by our six women missionaries but emphasizes the need of two more to take up work in other places, where their presence would be a benediction.

Ponce, P. R.







## “Home Mission Week”

The Large Program Mapped Out by the Home Missions Council



**T**HIRTY-SIX Societies connected with the Home Missions Council and the Council of Women for Home Missions have united in an educational program for HOME MISSION WEEK, November 17th to 24th, 1912, which will be preceded by a preliminary campaign of three months' duration. These organizations represent practically the entire group of Protestant churches in the United States.

It is planned, during HOME MISSION WEEK, to create a nation-wide interest in the problems which are confronting the church and the nation. The central office in New York will organize committees, so far as possible, in the 2,500 cities in the United States having a population of 2,500 and over. These committees will have charge of the arrangements for HOME MISSION WEEK, especially with reference to the program for the final Sunday, when great Home Mission demonstrations will be held. These committees will also endeavor to project the campaign to nearby towns and villages, co-operating with the workers in the churches in these smaller churches, in order that practically every Protestant church in America may have some part in the movement.

It is planned to get out a series of twelve posters on American social and religious problems, these posters to be used each week during the three months' preliminary period. The posters will be sent directly

from the New York office to persons designated by the various Home Mission Boards. Every Protestant church in the country should be supplied with a complete set of posters, which will be sent without expense to the individual church. In addition to this material, the office will issue a considerable quantity of literature in the form of suggested programs and methods of organization for the committees in each city and for each local church. The daily newspapers, magazines, and the religious press will be employed. On each Saturday during the three months' campaign, there will appear in selected newspapers in at least 100 cities a syndicated article on such subjects as "Negroes and Indians"; "Spanish Americans"; "The Frontier"; "Immigrants"; "Country Life"; "City Problems"; "Women and Children in Industry"; "The Saloon and Temperance Reform"; "Social Conditions and Movements"; "The Church as a Social Agency"; "The Church as a Religious Force"; "The Churches in a Unified Program of Advance." Many of the most prominent magazines in the country will print special articles in their November issues bearing upon some aspect of the Home Mission situation, these articles to be written by men and women of national reputation. Newspaper editors will be furnished with material which may serve as the basis for the editorial treatment of the modern Home Mission situation. Pastors will receive fresh information for the preparation of missionary addresses.

Under the immediate direction of the denominational Home Missionary So-

cieties, mission study classes will be organized for the discussion of Home Missions, various groups in each church to become responsible for the presentation of the subjects to be discussed during HOME MISSION WEEK. The Missionary Education Movement is heartily co-operating in this plan and will soon be prepared to issue some special literature with regard to our campaign. The program for HOME MISSION WEEK will be as follows:

*Sunday, Nov. 17, A. M., "Our Country's Debt to Christ"; P. M., "Units in Making Our Country God's Country."*

*Monday, "American Indians, Africans and Asiatics."*

*Tuesday, "The Frontier and the Island Possessions."*

*Wednesday, "The Immigrants."*

*Thursday, "The Rural Regions and the Cities."*

*Friday, "American Social Problems."*

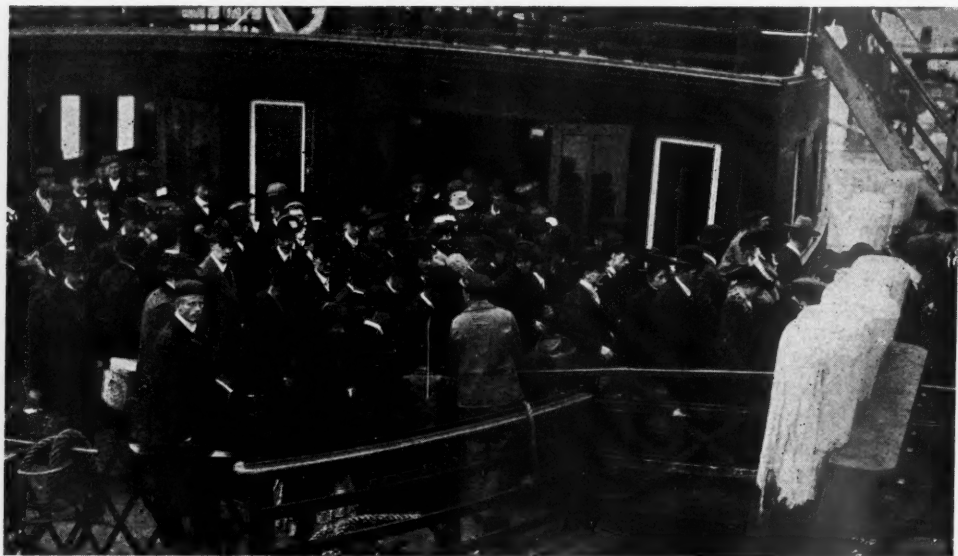
*Saturday, "Prayer and Fellowship."*

*Sunday, Nov. 24, A. M., "Our Country's Opportunity for Christ"; P. M., "Unity in making our Country God's Country."*

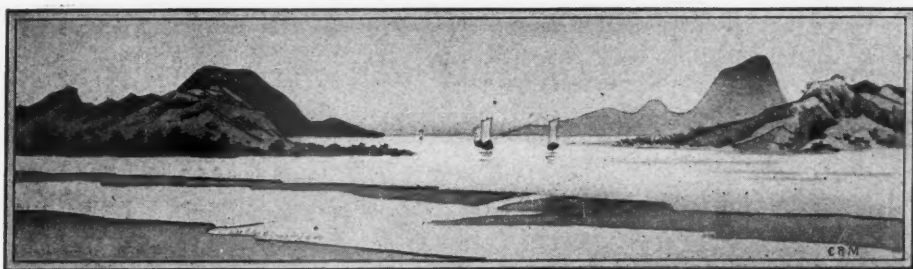
It must be evident to any student of our Board problems that the Boards of the church must constantly create a new constituency. Just now many of the Boards, to a very considerable degree, are dependent for their finances upon legacies re-

ceived from persons who, in their youth, were educated in Home Mission affairs. It was quite apparent during the recent Men and Religion Campaign that the interest in Missions, either Home or Foreign, was not to be compared to the interest in most of the other messages of the Movement—at least as this interest was manifested in point of attendance. People do not ordinarily attend missionary meetings unless they already have a special interest in the subject. Therefore, the only way these "outsiders" can be interested is through such mediums as will reach them. A well-known socialist recently said that the socialists were so successful in Milwaukee because they put nine-tenths of their campaign funds into literature. The supreme purpose of HOME MISSION WEEK is to impress upon every man and woman of every church of every evangelical denomination in this country that the established agencies of the church are equal to the present situation, and that the Home Mission Boards are the appointed organizations of the church through which America is to be saved for the kingdom of God.

Detailed information with reference to the entire campaign may be had by addressing Rev. Charles Stelzle, Executive Secretary, 156 Fifth Avenue, New York.



OUR TASK IS TO EVANGELIZE THESE INCOMING MILLIONS



## OBSERVATIONS OF THE OUTLOOKER

THE OUTLOOKER notes that Dr. MacArthur, as President of the Baptist World Alliance, expects to go to Russia early next year to dedicate the new Baptist College in St. Petersburg. It is said that plans are also maturing to establish another Baptist ministerial training school for southeastern Europe in Budapest. Calvary Church in New York by the way, having sought in vain for a pastor, would like to get Dr. MacArthur back again, to round out his ministry. If he accedes, he would have only one pastorate after all.

\* \*

The Laymen's Missionary Movement plans another campaign, to take in fifty principal cities East and West, from October to April next. The campaign will differ from the former in that home and foreign missions will be unitedly presented, giving missions as a single great objective. The Missionary Education Movement is in cooperation, and rumor has it that the two organizations may consolidate. Why not?

\* \*

Our new educational projects which look toward the unifying of our denominational efforts find a parallel in the new Department of Missionary Education formed by the Presbyterian Church North, by direction of the last General Assembly. The home and foreign boards have had separate plans hitherto, working independently and not always without overlapping. Now the single department will serve Sunday schools, men's and women's organizations, young people's societies and children's bands, and will represent all Pres-


byterian interests. Lectureships, with a speaker's bureau, summer schools, education in the use of duplex envelopes, and other practical features are proposed. The Outlooker trusts that we shall not come far behind in our missionary education plans. We certainly will not, if our educational leaders have their way.

\* \*

The Outlooker has been much interested in the June *Atlantic's* leading article on "Should Smith Go to Church?" The opening sentence, "I think he should," indicates the writer's attitude. He then goes on to show why Smith doesn't go; and the article will well repay reading. It is kindly criticism and keen analysis, much truer to fact than most attempts of its kind; and its conclusion is sound that if Smith will not seek the church, however wide from truth his reason, the church must seek him. Mr. Nicholson believes the situation calls for a really united church, and one at work every day in the week. The one-day-a-week church has little chance for success.

\* \*

Glancing all around the horizon, the Outlooker sees a quieting down in revolutionary countries, as in Mexico and Cuba, while there is little of a disturbing character from across the seas. Labor conditions are perhaps more unsettled than political. It is evident that social and economic changes of some sort must come at home and abroad, and the question is who shall lead in them? Christian statesmen and reformers of really large mold will find room if they appear.



**THE BAPTIST LAYMEN'S  
MISSIONARY MOVEMENT**  
CONDUCTED BY  
**Secretary W. T. Stackhouse, D.D.**

**OUR OBJECTIVE: TEN CENTS PER WEEK PER  
MEMBER AS THE MINIMUM FOR MISSIONS**

### **The Missionary Education of Men**

BY W. T. STACKHOUSE, D.D.

#### **6. THE EVERY-MEMBER CANVASS**

It is our opinion that there are but few lines of missionary activity that will impart more missionary instruction within a limited time than what is known as the Every-member Canvass. It is true that the canvass has a financial objective. But it is just as true that in attempting to reach that financial objective, any where from five to fifty men have been busy giving missionary information; and if their work has been properly done, every family in the congregation has been receiving missionary information.

There are four significant things educationally in the Every-member canvass.

(a) Knowledge is gained by the personal touch. It was the personal touch between teacher and pupil that not only laid the foundations of our early education, but that gave us the best methods for the securing of increased knowledge. The personal contact, the face to face interview, the personal question and answer will impart more knowledge, and arouse more missionary interest in many lives than can be done by anything else.

(b) Missionary information is indispensable to the canvassing committee themselves. To do their work they must know the facts. They must in some measure be acquainted with the needs, victories and workers in the mission fields. They must know the methods that succeed and how to work them. They must know what literature to recommend; how to meet objections; and how to answer ques-

tions relating to the missionary work. Let a committee of from ten to fifty men in each congregation get ready for the Every-member Canvass, and you have already commenced a very effective education in the congregation.

(c) The canvassing committee will impart information.

The knowledge essential for their own equipment for service in the very nature of their work, will be passed on to others. It is a mistake for the canvassing committee to assume that the people know all about missions, and their work ends when they secure a subscription. Many people know little or nothing about the mission work of their own denomination. Your canvassing committee will surely discover this fact, and should rejoice in the opportunity of giving information to those they visit. A good canvassing committee can do more in ten minutes of straight personal dealing with the individual than might otherwise be done in ten years. For example, a man who had refused for years to support missions, was visited by the canvassing committee and asked for a subscription. He refused to subscribe on the ground that he had heard that it cost 90c. out of every dollar to send the other ten cents to the field. It was an insane objection, but it had to be met in a sane way. It only took ten minutes to sweep this false impression from his mind and secure his regular support to missions thereafter. Another man was canvassed who was accustomed to give \$5.00 a year, out of respect to the appeal of the pastor. Thirty minutes of frank discussion by the canvassing committee led him to study the



needs, and see his opportunity for investment in a larger way in the Kingdom. He has been giving \$1000 annually since then. Hundreds of other cases more striking than these might be mentioned in connection with the work of missionary education by the canvassing committee.

(d) Many men never begin to study missions until they begin to give to missions. The canvassing committee have led thousands to give liberally and systematically, and who because of this have become more intensely interested in the study of missions. In fact a magnificent subscription to missions was the first step leading up to the definite decision of a business man to become a Christian. The knowledge that his subscription was being used for the conversion of others, led to his own conversion. A man becomes interested in the thing he supports and he desires to know more about it. "Where your treasure is there will your heart be also."

A man was led by a personal appeal to invest \$5,000 in a mission field in the West. He at once took an interest in the work that was being done. He watched the progress made, and studied carefully the needs as they presented themselves. The next year he doubled his gift, and last year materially increased the gift of the former years.

We commend the Every-member Canvass as a very fruitful means in the missionary education of the men.

## 7. THE MEN'S MISSIONARY MEETING OR BANQUET

The educational value of the Men's Missionary meeting has been so thoroughly demonstrated that it needs only the statement of the fact. The thousands of men who attended the missionary banquets and other meetings for men in this country during the past four or five years, have been brought face to face with missionary history, problems, and triumphs as never before. Many of these men will never be the same again. They have a new view point. They are beginning to relate themselves to the Kingdom in a new way. These men's meetings should be continued for the deepening of the interest created, and for the better or-

ganization of the men generally for greater missionary efficiency. Moreover men have been reached by these meetings who have never been in the habit of attending religious services. Many converts have been won from indifference, and positive opposition, to intelligent support of the mission work. We have in mind a man of wealth, who not only refused to attend missionary meetings but who openly opposed the missionary enterprise. He was induced to attend the laymen's banquet, at which his whole attitude on the question was changed. He is now a liberal weekly contributor to missions, a subscriber to the missionary magazine of his denomination, and an interested reader of the missionary literature of the day.

## WHAT ONE PASTOR DID THROUGH WISE USE OF LITERATURE

In one congregation the chairman of the missionary committee secured a large number of the best missionary books and pamphlets published for the use of men. He enlisted the assistance of a number of young men, who under his direction put into the hands of the men of the congregation such books or pamphlets as the chairman of the committee thought they might read. He enclosed in each book a card containing his name with the suggestion, that the man to whom the book was loaned would carefully read it, and after doing so, hand it to the young man who would call for it. By this personal effort a great many books and pamphlets were read by the men of that congregation. This plan was put into operation in 1907. That year the church gave to missions a little over \$3000. Since that date the gifts have steadily increased until they reached last year over \$10,500. This fact proves that the giving was intelligent; and also that the methods of missionary education had much to do in bringing about these splendid results.



THE MISSIONARY COMMITTEE SHOULD SEE  
TO IT THAT EVERY FAMILY IN THE CHURCH  
HAS A COPY OF MISSIONS. PUT THE  
SUBSCRIPTION IN THE CHURCH BUDGET.

# WOMAN'S WORK IN HOME MISSION FIELDS

CONDUCTED BY MISS FRANCES M. SCHUYLER

## "The Pestilence That Walketh in Darkness"

BY LEITH R. RICE, SAN JUAN, PORTO RICO



YOU no doubt have heard of and are wondering about the bubonic plague situation. The infected districts are my fields—San Juan and Puerta de Tierra. There have been some cases out here where we live, one almost next door, but they claim that these cases were infected in Puerta de Tierra and that there are no infected rats around here as yet.

San Juan and Puerta de Tierra are full of rats, but the agents are killing and catching them by the thousands. In one one-room house in a district where I visit they killed 120! Professional rat-catchers are here and the board of sanitation is cleaning out the infected districts, burning up houses and carrying off trash. Every available spot has been turned into a crematory to burn trash. Sometimes they take away all the possessions of some of the poorer families, but of course they are caring for them in tents, etc.

Last Sunday one of my boys in the San Juan Sunday school was carried out from



STREET SCENE IN SAN JUAN, PORTO RICO



BEAUTIFUL PORTO RICO, AS SEEN ON THE MILITARY ROAD

his home and died shortly after. I can hardly realize it. While the rest of the boys and I were having our Sunday school lesson, he was dying. It comes pretty close home when such things happen.

The services have not been closed, business is going on just the same, as the authorities believe they can stamp out the disease without quarantining very closely. There is a quarantine between us and the rest of the Island, but we can go back and forth to Rio Piedras now if we do not carry luggage. They are building a fumigating room and when that is ready we may have to be fumigated every time we go out to see Dr. Rudd. If that happens, Miss Hill will have to give up her Sunday morning class out there. So far there have been no cases announced from the district where Miss Hill works in Santurce.

Dr. Rudd has forbidden our calling on the people except in some extreme case where we may be needed, but our regular services are going on just the same, although we may have to close up in Puerta de Tierra, which is the worst danger point.

On Sunday morning we had about seventy-five percent of the usual attendance. A great many of our people have fled to other towns, as many others have done. At the afternoon service in Puerta de Tierra we had a very small number present, but at the evening service in San

Juan there was a large number, and after the day was over I was glad that I hadn't run away, as they seemed so cheered by coming together that I felt it was quite worth while.

Dr. Rudd has made plans for us to go out to Rio Piedras to stay if matters get worse, but we will not go unless it is absolutely necessary. I will admit that I fully realize the danger and am really afraid at times, but we are taking all possible precautions against the ever present *flea* and can only hope for the best. I do not mean that I am afraid to die, but it is an unpleasant thought to think of the possibility of having such a terrible disease and being carried off to an old pest-house for your last hours.

There is positively no danger to those who do not go among the people or go where the infected rats and fleas may be, so that only the missionaries, and business people of the cleaner classes, and Americans stand in danger, and with proper precautions there is not much danger to them. You do not need to worry about us at all.

I am disappointed in many of my plans for the summer work with the señoritas and boys. I had hoped to have classes for them during the vacation, but may be able to begin them later on. We have closed our sewing school in Puerta de Tierra, as Dr. Rudd thought we had better drop

everything that would not permanently injure the work, and the mothers do not like to have their children mix with so many others at such a time.

We think that the situation is under control and that a few more cases will see the end of the plague, but of course it is a little too soon to be sure of anything. However, do not worry about us, but pray for our people and the work as we go

ahead with these few services, that they may be helpful and cheering to those who come and may not have been held in vain. We were having special services when the plague broke out, but our preacher had to leave, as we expected that at any moment we would be cut off from all communication with other towns, and he had to return to his family.



TWO OF OUR MISSIONARIES AND AN AGED CONVERT

## BAPTIST MISSIONARY TRAINING SCHOOL

### The Thirty-first Annual Commencement

BY FRANCES M. SCHUYLER

"The sweet girl graduate" has been the theme of many an editorial in secular and religious press, and yet as the years pass the interest in her has not diminished. There is a special claim, however, upon our sympathy in contemplation of the graduate of our Baptist Missionary Training School. Those who complete this course are volunteers for Christian service. It is an exhibition of recruits for the vacant places in the world's needy harvest fields, a reinforcement of young womanhood, educated, consecrated and fitted by special training for the battle with sin and superstition that awaits them.

Our commencement occasion never loses its significance to us, never grows tame or monotonous. It was therefore with keenest interest that we joined the

throng that at an early hour filled the beautiful auditorium of the First church, on Tuesday evening, June 18th. The skilful fingers of the Juniors had transformed the choir loft, pulpit and platform into a bower of beauty. Field daisies, radiant in their gold and white, were mingled with fern and palm so lavishly, yet so artistically, as to suggest a wild-wood scene. Above the platform, nestling amidst a wealth of green, was wrought out in white the class motto, "Workers together with Christ," and chains of daisies marked the seats that had been reserved for the students.

Promptly at eight o'clock the eager curiosity of the large audience was gratified by the sight of the white-robed throng of one hundred girls filing slowly through the east doors from the vestibule, singing sweetly as with measured step they passed to the rear of the auditorium, then down



the middle aisles into the center pews. After the invocation by Rev. M. E. Adams, a double quartette sang with fine effect, "All hail the power of Jesus' Name," to the tune of "Diadem." This well known hymn, with this special music, is immor-



MISS ALICE JACOBS

talized by tender associations with Mrs. C. D. Morris and Miss Mary G. Burdette, beloved of Baptist women.

To hear Miss Mary C. Blood, principal of the Columbian College of Oratory, read a portion of Scripture is to catch a vision of its deeper meaning. This was especially true of her rendering of the seventy-first chapter of Revelation. Dr. J. B. Thomas followed in a tender prayer for the outgoing class.

The address of the evening was delivered by Rev. W. P. Behan, Ph.D. It was a clear cut statement of leadership, such leadership as the world needs; and elements were emphasized that constitute a great spiritual leader. "You must grow a large soul life," said Dr. Behan, "a life that has length, breadth, height and depth," and following the outline of the need for such a life were given suggestions for its cultivation and development.

At this point occurred an unusual feature, but very attractive—the presenta-

tion of diplomas by Miss Alice Jacobs to forty-three of the students, for the completion of the prescribed course in teacher-training. Miss Jacobs, who has been the efficient instructor and head of this department, spoke of the helpfulness of this course, which although somewhat elementary was a stimulus to deeper study.

Mrs. A. G. Lester presented the diploma of the school to forty-four members of the graduating class, with words of appreciation for the splendid work they had done during their months of training, and



MRS. MARY REYNOLDS, PRINCIPAL OF TRAINING SCHOOL

after giving a list of the studies as outlined in the prospectus, welcomed the graduates into the sisterhood of missionaries "who have counted not their lives dear unto themselves" but who are filling the hard places in the world, honoring the Master by beautiful, helpful self-denying service. The prayer of designation was made by Rev. W. H. Taylor, and was followed by the singing of "Mizpah" by the juniors. The class song was written by Miss Verna Parks and was set to

pleasing music by Miss Cora E. Cover.

While the graduates were still upon the platform Mrs. A. E. Reynolds, principal, gave a pleasant surprise. She called attention to the unvarying kindness of Mr. John Nuveen and his many generous gifts to the school, and announced that she had a beautiful Bible for each member of the graduating class, to present as Mr. Nuveen's parting gift. These Bibles were given in memory of Mrs. Ida Strawbridge Nuveen, whose noble life and work for the Society are matters of history. The benediction by Rev. A. E. Reynolds closed an unusually delightful exercise.

The music which was of a high order was under the direction of Miss L. L. McClure. Mrs. Crosby Adams presided at the pipe organ.

The personelle of the class of 1912 represents eight nationalities; the states of California, Colorado, Connecticut, Illinois, Indiana, Iowa, Massachusetts, Michigan,

Minnesota, Missouri, New York, New Jersey, North Dakota, Ohio, Pennsylvania, Texas, West Virginia; and the countries of Canada, Denmark and Germany, in addition to our own land. The school enrollment for the year was 109.

#### THE BACCALAUREATE SERMON

This was preached on Sunday, June 16th, in the First Church, by Rev. F. L. Anderson, Secretary of the Baptist Executive Council of Chicago. His theme was "The Democracy of the Cross"; text Matt. 20: 23. From his introduction, embodying the contrasting thought of the disciples and the Lord, the clashing ideals of life, revolution in the realm of ideals and reconstruction of life upon a different basis, Dr. Anderson proceeded to the delineation of God's education of man in the meaning of sacrifice and suffering. It was a fitting message challenging to deeper consecration.



CLASS OF 1912, BAPTIST MISSIONARY TRAINING SCHOOL, CHICAGO, PHOTOGRAPHED ON THE STEPS OF THE MAIN ENTRANCE ON VERNON AVENUE



FOUR TIMES ONE IS ONE; FLORENCE BURNETT, A HELPER IN THE FIRESIDE SCHOOL WORK AT NASHVILLE, TENN.

### Waters Normal Institute, Winton, N. C.

BY MRS. C. S. BROWN

We are closing perhaps our hardest year's work. The winter has been unusually long and severe; the ground was covered with ice and snow almost continuously during the months of January, February and March. Our buildings are heated with stoves and we experienced great difficulty in keeping comfortable.

Our enrollment almost reached 300. Just think of the crowded condition of our limited recitation rooms, and especially during those cold winter months! Our school is conveniently located for the people, and is surrounded by a large colored population. We are doing a community work as well as school work. Our school workers control all the Sunday schools, conventions and organizations around us. Our students lead in almost all of the churches.

So admirably situated to do excellent work, it seems a great pity that our school cannot get money enough for proper equipment. We need money to improve the buildings that we now have, to put in bath-rooms and better water supplies, and to obtain better dormitory fixtures. Our recitation rooms need desks, maps and charts. The girls need a laundry and furnishings for the same. The building, or "shack," now in use is by no means creditable. How we wish some generous heart might come to our relief!

We have suffered for the lack of sheets, blankets and comforts during the year. We failed to get barrels as in former years. We do hope that the circles in the north will not forget us in this respect.

Although the work is hard, and we are forced to live under a constant strain, yet we rejoice to observe all about us the fruitage of our labors. We beg your prayers and continued interest that this great work may still go on increasing with the years.



### The Paper Mission

For some years the Woman's American Baptist Home Mission Society has encouraged a helpful passing on of literature to those who needed it either for distribution to others or for their own helpfulness. Mrs. Clara J. Floyd, 16 Yale Ave., Wakefield, Mass., has for the past two years directed givers of reading matter to those who would appreciate the gifts.

One of our Western colporters supported by the Publication Society is carrying on a similar work which he is willing to enlarge; so the Woman's American Baptist Home Mission Society recently voted to transfer the Paper Mission work from Mrs. Floyd to this missionary, Rev. B. A. Loving, Woodward, Oklahoma, to whom those interested in this work should write.

All who have been sending or who desire to send literature to the colored people should now send to Miss Grace M. Eaton, Assistant Superintendent of the Fireside Schools, 513 Mulberry St., Nashville, Tenn., for addresses or other information, as she has charge of that part of the Paper Mission which supplies reading matter to the negroes. Remember that those who assume this care are both missionaries among needy people and can supply addresses to the friends who want their papers and magazines to continue their helpfulness in other homes.

**Foes and Forces in our Syrian Field**

BY MISS RAHME HAIDER, LOS ANGELES

The work among the Syrians for the past month or two has not been what it ought to be. Its growth has caused the arousing of the Catholics against us. The greatest obstacle to the advancement of our work has been the lack of teachers and irregular attendance of the few, owing to their work and responsibilities at home, which compelled us to change the Industrial School session from afternoon to morning. Seeing the need of reaching the older girls and mothers of the community, I have decided to carry on a new plan of work which has been a real success so far. After a short talk with Mrs. S. G. Alexander, a member of the First Baptist Church and well experienced in the art of dressmaking, she kindly consented to give her services. A few weeks ago the women of Temple Baptist Church, who are always ready to help, presented a sewing machine as a gift to the Syrian Mission and have also promised another later. We have various kinds of work for the little ones of the kindergarten, with songs and games, prick-card work for

those next older, and patchwork for the larger girls, rafia and clay modeling for the older boys.

Not only Catholic opposition and irregular attendance of the teachers have caused the decrease in the Sunday school, but Sunday afternoon seems to be an outing time, a time set aside for the people in this community to attend parties, go to theaters and moving picture shows, weddings and dances. Such attractions have been the means of drawing the children away from our school, so in order to reach all who are in need of the gospel the hour will have to be changed from afternoon to morning. The people here are not what we call poor people. They are lovers of a good time and pleasures.

The work of the evening school for young men and women and the afternoon school for boys and girls has been greatly blessed. I drill the children upon the Word of God, and each boy and girl is required daily to repeat a Psalm and a Bible verse to parents before retiring, as in so doing they will carry the message to the hearts of mothers and fathers at home.



NEVADA, A PIUTE INDIAN KINDERGARTNER



## + THE WORKERS' DEPARTMENT +

### Prayer Calendar for August

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

August 9.—MISS ANNIE S. HAYWARD, teacher at Mather School, Beaufort, S. C.

August 10.—MISS ANNA HUGHES, missionary among American population in the West, Sheridan, Wyo. Mrs. A. E. READ, matron of Tidewater Institute, Cheriton, Va. Miss M. EVANGELINE RICHARDSON, missionary among Negroes, Vicksburg, Miss.

August 12.—MISS MINNIE SCHOEFFEL, missionary among Germans, Chicago, Ill.

August 13.—MISS CHARLOTTE GOMOTT, Florida Baptist Academy, Jacksonville, Florida.

August 18.—Mrs. AMANDA EGLI, missionary among Chinese, Oakland, Cal. Mrs. A. J. BROWN, teacher at Waters Normal Institute, Winton, N. C.

August 22.—MISS FINETTE JEWETT, teacher at Hartshorn Memorial College, Richmond, Va.

August 24.—MISS MINA MORFORD, matron, Indian University, Bacone, Okla.

August 25.—MISS ESTHER PALACIOS, missionary in Caguas, Porto Rico.

August 26.—MISS ELSIE M. RIPLEY, matron at Indian Orphanage, Bacone, Okla.

August 27.—REV. GEORGE A. LEARN, Superintendent Kodiak Orphanage, Wood Island, Alaska.

August 30.—Mrs. A. E. REYNOLDS, Principal,



### Immigration—A Study

#### PART III

1. Conditions. Nearly 25 percent of the aliens in our land cannot speak our national language. Children born on American soil either are not educated or in parochial schools where their own languages are used. Courts of Justice in our land where persons have to be sworn through an interpreter, since they know no English. Quarters in our cities where a foreign language is actually of more value than our native tongue.

2. Immigrants. Where do they finally locate? (a) States. In which is there the largest proportion of foreign born? How many arrivals settled in respective states this year?

(b) How does the proportion of foreign and their direct descendants compare with number of native born in the nineteen states north of the former Mason and Dixon line? What of Massachusetts?

(c) Our Leading Centers. New York, Chicago, Pittsburgh, cities on the coasts. What is the proportion of foreigners in the leading cities of the United States? What of the slums of our great cities? Do the various nationalities live apart from American life? What of the tenement house? What of sweat shops? What is a sweat shop? Describe the life of the children and their surroundings.

3. Foreign communities. What of the districts known through the mining, lumbering and farming interests? What nationalities form large colonies in our coal mining districts? Is immigrant labor sought in the lumbering country of the Northwest? In what state are entire towns of foreigners?

4. Distribution. Can you suggest a better method of distribution that would make assimilation of foreigners possible? How could immigrants be instructed in foreign ports as to the character of different localities in America? Are all adapted to western regions? to farming regions? Should warm or cold climates be considered in directing them to the special place for which they are fitted? How may the government aid in the choice of settlement? Would the terrible congestion of our large cities be modified by such action? Tell what is being done by our officials in this line.

References: *The Slav Invasion*, by F. Julian Warne, page 103. *The Story of an East Side Family*, by Mrs. Lillian W. Betts. *Aliens or Americans?* Chapters 3 and 4. *Challenge of the City*. Census Bulletin. Latest Report of Commissioner of Immigration. *Anthracite Coal Communities*, by Peter Roberts. *Bohemian Farmers in Wisconsin*. Charities, December 3, 1904. *Out of Mulberry Street*, Jacob Riis. *How the Other Half Lives*, Jacob Riis. *Imported Americans*, Broughton Brandenburg, Chapter II. Agricultural Distribution (Popular Science Monthly, December, 1904). Where Immigrants are Wanted (The Nation, January 5, 1905). *Our Country*, Josiah Strong (last part of chapter on Immigration). *The Frontier*. *Call of the Waters*. *Citizens of To-morrow*.



### Wants of Missionaries

#### INDIANS

Miss Maud Edwards, Lodge Grass, Mont.—Reed for raffia work and material for quilt linings. Miss Lillie Corwin, Reno, Nev.—Organ, pins, cut patchwork, kitchen utensils, stoves, etc. Miss Anna H. Nelson, Toreva, Ariz.—Quilt blocks.

#### MEXICANS

Mrs. Paula Tooms, Dongellas No. 8, Puebla, Mexico.—Thimbles, needles, No. 5-10, thread Nos. 40-60-80. Remnants of white muslin, white lawn, calico, gingham, flannel and outing flannel.

#### NEGROES

Miss M. E. Jones, Jeruel Academy, Athens, Ga.—Purity, missionary and temperance literature, dishes and cooking utensils. Mrs. M. A. Coleman, Coleman Academy, Gibsland, La.—Clothes for men, women and children, bedding, utensils for kitchen and dining hall. Miss Sarah E. Owen, Mather School, Beaufort, S. C.—Sheets and blankets, hymn books and pictures for chapel. Miss Carrie E. Finger, Selma University, Salem, Ala.—Table linen for dining room. Mrs. Darthula Ghee, 719 S. First St., Clarksville, Tenn.—White thread No. 50, Sunday School song books. Mrs. Cora E. Pettus, 719 S. First St., Clarksville, Tenn.—Clothing, shoes, sewing school material. Mrs. B. C. Mebane, 814 London St., Portsmouth, Va.—Clothing, shoes, basted garments and bed linen.

### New Auxiliaries

Washington—North Yakima, (Y. W.).

### New State Directors

California (Northern) (Ch.), Mrs. G. A. Martell, 1081 Mariposa Ave., Berkley.  
Iowa, (Y. W. & Ch.), Mrs. Arthur Goodsell, 1715-17th St., Des Moines.  
Maine (Western) (Y. W.), Mrs. H. W. Noyes, 81 Spruce St., Portland.

### New Directors

California—Clear Lake Asso., Mrs. A. A. Lord, Noyo. Vice—Mrs. Milliken, Res.  
Iowa—East Nodaway Asso., (Y. W. & Ch.), Mrs. B. B. Braden, Creston.  
Kansas—Mrs. A. L. McMillan, 535 Freeman Ave., Kansas City.  
Maine—(Western) (Y. W. & Ch.), Washington Asso., Miss Harriet F. Holmes, Eastport.  
North Dakota—Northwestern Asso., Mrs. Ed. Bowler, Bottineau.  
Ohio—Miami Asso., Mrs. William Weiser, Hamilton. Miami Asso., (Y. W.), Miss Ruth Shipley, 227 Elm Ave., Wyoming.  
South Dakota—Rosebud Asso., Mrs. G. W. Young, Winner.

## The Baptist Forward Movement

### HOME MISSION WEEK

#### BULLETIN NUMBER ONE

From this time on we shall issue monthly bulletins in MISSIONS recording the progress of HOME MISSION WEEK plans. Since this campaign comes to an end in November it is necessary to begin very early in September in order to have sufficient time to make the needed impression. There are some things therefore that ought to be done in August if possible.

1. The opening sermon. It is suggested that a sermon on "Facing the Facts" be preached early in September, in connection with which the whole policy for the period shall be fully announced. New and striking facts on the present conditions in the United States will be ready to mail to pastors by August 15. Those desiring this material should place their order on file at once. A postcard is sufficient.

2. Investigation Groups. Of course one of these groups is all that will be possible in some of the smaller churches. If there be but one and this in a city church we suggest The City as the subject, and as a basis of study Mr. Sears' book, "The Redemption of the City." If it be a country church there is nothing more suitable than "The Church of the Open Country" by Warren H. Wilson.

This group may be made up from a young people's society or from an adult Bible class. A group of women should be formed to study the subject of Mormonism, using Bruce Kinney's new book, "Mormonism the Islam of America." As an evidence of the great interest in this subject it may be said that the first edition of fifteen thousand was sold out within a few days. It is understood of course that these groups are to study not merely for their own edification, but in order to prepare themselves to present programs during HOME MISSION WEEK, with possibly one or two at intervals during the autumn. Programs for this purpose may be had upon request.

3. Missionary Exercises for the Sunday School. An interesting pamphlet containing twelve such exercises for use weekly during the autumn will be sent upon request. Inquiries should be addressed to Secretary John M. Moore, Ford Building, Boston.

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### A Genuinely Missionary Sunday School

#### EXTRACT FROM A LETTER

The First Baptist Sunday School of Middletown, Ohio, has given five minutes every Sunday to the study of India. This time was taken sometimes before the classes assembled for study and sometimes it closed the session. The program was varied each Sunday and sometimes was given by one person, sometimes by several. Our map drill, to fix the location of India in the minds of the pupils, was given by a school teacher who is a member of the school. Four boys gave one minute talks on Carey the morning we devoted the time to the study of that splendid man. A noted child elocutionist in full India widow costume gave the "Widow's Plea," etc.

We gave one period to the study of Adoniram Judson, and I think you will be interested in knowing why we did. During the last two years of his life, Dr. Judson was assisted in his work by Rev. William Moore and his wife, who were the parents of our present superintendent, Mr. F. C. Moore. The latter has in his possession Dr. Judson's chair, a Burmese book, several idols, and other articles which his parents brought with them from India. He also has a diary kept by his father and from this he read several very interesting items referring to Dr. Judson and his work. I am sure you will agree that we had a most profitable as well as entertaining period that morning. Mr. Moore's son left last September for India and expects to be stationed there the next five years—this was another thing which added much to the interest of the study

of India. We used the Christmas exercise in full and the pastor closed his address by reading a letter which he had received from Mr. Alfred Moore just the day before.

In view of the above facts I am glad to

be able to say that the five minutes devoted to missions have been a success in our school. Our pastor says he has never heard so much talk about missions as he has since the school has been giving a portion of its time to the study.

## FROM THE EDITOR'S NOTE BOOK

In recent investigations made in the West of fields that should be opened to missionary activity it was apparent that all the mission Boards were more or less influenced to undertake work in communities which promised larger returns and dividends upon the money invested. But it should be remembered that there are numerous groups of a few score or a few hundred each which are neglected by all concerned, because there is no likelihood that large self-supporting churches can be realized in these fields. It may be the commercial spirit to invest only where large returns are promised, but assuredly it is not the missionary spirit. These groups may be found in the mining district, lumber camps, cattle country or rural districts. These fields in the aggregate contain many hundreds of thousands of individuals who constitute some of the most vital factors in our life. Shall they be utterly neglected because they happen not to live in large cities? Our Commission reads, "unto every creature."

Archbishop Nicholai, of the Greek Church, who spent fifty years in Japan, died at his post February 16th, aged seventy-six. He completed his translations of the Old Testament two days before his death. The *Taiyo* says it was wholly owing to his exertions that the Greek Church in Japan came to have 30,000 converts, 200 places of worship, and 200 priests. Then it pays him this tribute:

"Among the striking features of his extraordinary character, especially it must be noted that he was a man of self-sacrifice and untiring zeal for the cause he had in heart. He never left Tokyo during the hot weather, but remained always stead-

fast in his post, his conviction being that charity should absorb every *sen* he could save by self-denial. In twenty-four hours he set a rule upon himself to break his fast only once and to limit his diet to a little rice and fish, and it was his daily life. Eight years ago when the Russo-Japanese War broke out, the feeling against the imposing aspect and position of the Cathedral building at Surugadai was naturally accentuated and the Archbishop was entreated to leave the country. But he never for a moment wavered in his resolve to remain at his post amid the susceptibilities and suspicion. Thus, during the past few years of life he won the reverence, affection and confidence of multitudes of the Japanese."

The population of Canada, by revised official figures, is 7,204,527. This is a gain of 1,833,212 over 1910. The urban increase has been greatest. The rural population numbers 3,924,083, or a clear majority; but the city growth was 1,278,147, or 63.83 per cent, while the rural increase was only 555,065, or 16.48 per cent. The bulk of the population is centered in Ontario, with its 2,523,208, and Quebec, with 2,002,712. The Maritime Provinces have 937,955, Nova Scotia leading with 492,338.

Missionary Bishop Peter T. Rowe of the Episcopal Church is believed to have the furthest north mission field. His Alaskan diocese reaches up into the Arctic Circle, and his experiences belong to the heroic and fascinating order. He loves his Alaskan Indians and does pretty much everything for them, taking care of their bodies as well as their souls.



### That Barrier of Debt

A MESSAGE FROM THE PRESIDENT OF THE  
WOMAN'S BAPTIST FOREIGN MISSION-  
ARY SOCIETY OF THE WEST

Owing to the limitations of space in this August issue we cannot picture our wall in its present condition, but a good start has been made toward its destruction. In the September and October issues we will show you the picture up to date, with as many sticks removed as there have been hundred dollar pledges. Let us all work heroically this summer to get every stick burned before the time comes, with the fall, to attack the real work of the year.

Remember, the plan is to find something over 200 women who will each take one or more of the sticks that compose our wall, burn them, and so destroy this terrible barrier that stands between us and the work which we ought to be doing for the women and children of the East, who are our big and little sisters, and God's suffering children.

These sticks should be taken and burned by individuals, not by circles, for if the latter is done, our regular work will be almost sure to suffer.

This is a special appeal to those women to whom the Lord has given special ability in a financial way. As these words are read, will not every woman who can afford to give one hundred dollars for the removal of this great obstacle, make up her mind to lay this gift on the altar? If the gift means sacrifice, rejoice in it. It is sacrificial money that accomplishes the most. It is in sacrifice that we are most Christlike.

But there is the gift of service as well as of money. If you cannot yourself give, and even if you can, find someone else to whom you can offer the privilege. If we

*all pray and labor faithfully and earnestly for these next two or three months, undoubtedly the debt will be paid. Don't leave it to the others. This means you.*

MARTHA H. MACLEISH.



### News and Notes

Plans have been made for the representation of the Society of the West in most of the Summer Conferences where large numbers of young women will be present. These conferences afford a point of contact with scores of Baptist young women who, wherever their lives may be placed, will be centers of influence. We covet their training for the missionary enterprise at home and abroad.

Our conference representatives are: Miss Ruby Weyburn, the Northwest, near Portland, Ore.; Mrs. Churchill, Pleasanton, Cal.; Mrs. W. J. Sly, at Cascade and Bolder, Col.; Miss MacLaurin, Lake Winona, the B. Y. P. U., Toledo, and the Missionary Education Movement at Lake Geneva; and Miss Batty at the Y. W. C. A. Student Conference at Lake Geneva. Miss Adkins and Miss Batty attended the missionary conference in Boston July 9 to 12.

Vacation time is upon us, and with the meeting July 2d the Board adjourned until September.

Miss Petterson spent June and a part of July in West Virginia, and we hear good reports of her work.

During June we had visits at the office from the following missionaries home on furlough: Misses Helen Rawlings, Amy A. Acock, Mary Nourse, Martha C. Covert and Anna E. Fredrickson. While



all say it is good to see the homeland and homefolks, still there is a restlessness to get back to their fields. Most of these sail before 1913.

Miss Edith M. Crisenberry, under appointment as kindergartener for Nowgong, Assam, is doing some special work in Chicago University this summer. She will sail in September.

Two of our missionaries, Miss Hattie V. Petheram of Shwegyin, Burma, and Miss Elena C. Lund of Jaro, Philippine Islands, have been quite ill. Both are reported improving.

#### PROGRESS WITH THE DEBT

Twenty-two sticks, each representing \$100, have been burned from "The Barrier the Debt has Raised." Our workers are so scattered during the summer that it is not possible to make as rapid progress as during the months when we are taking life more seriously. We are hoping, however, that these summer days may afford many opportunities to win new friends to the work, and that the 240 sticks may be promised by the time the autumn work begins. Will you give or get one?

#### A BEAUTIFUL LIFE CLOSED

As we go to press, word arrives of the death of Mrs. J. Q. A. Henry, our beloved and honored vice-president for the

Pacific Slope. Her beautiful character and spiritual nature endeared her to us all. Surely an entrance has been ministered unto her abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Her dying message to the women was, "I marvel at the heritage of their love. Tell them to keep in close touch with the throne if they would win."

#### THOSE CHRISTMAS BOXES

It is said that the girls of Japan are getting sufficiently westernized to like hair-ribbons and handkerchiefs. This may be true of Chinese girls also. A ribbon a yard long, and two to three inches wide meets the need. As for handkerchiefs, the very cheap ones are the best. Two five-cent kerchiefs are better than one at ten.

They particularly like sewing-bags, especially if these should by chance contain a little pair of scissors. There is no use for thimbles.

Please let me offer one warning. Use this preparation of Christmas boxes to bring Christmas joy abroad, and to make Foreign Missions seem real at home, but don't let it in any way lessen the money contributions to the regular work. Let these extras be like the salted nuts and candies at the feast, but be sure that we have a full meat course. This missionary child of ours is growing fast, and must have an abundance of nourishing food.



MISS FETZER AND HER GIRLS AT HUCHOW, CHINA



### Daily Doings in the Sendai School

1. Morning Calisthenics at the Shokei Jo Gakko (The Piling-up-virtue-Girls' School) of Sendai, Japan. Formation for breathing exercises. You can see the cherry trees in bloom and some shadows of the large chestnut trees which especially delight the hearts of the girls when the chestnuts are ripe.

2. Running around the tennis court at morning calisthenics. The building at the right of the picture is the Recitation Hall. There are five recitation rooms,—one for each class,—and the sewing room where Ceremonial Tea is also taught. The dormitory is up-stairs in the main building, and the offices, reception room, chapel, dining room and kitchen are down-stairs.

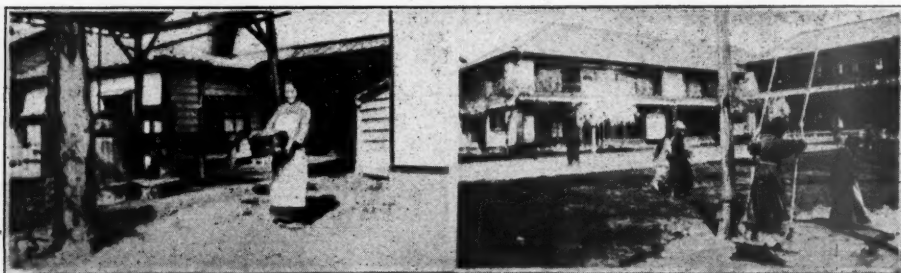
3. The school cook coming out to the well to wash the rice. This cook was not a Christian, but last winter her little daughter died, and Miss Hughes' Christian comfort and sympathy at that time won her heart to the God of all comfort. She was baptized April 14. In the foreground of the picture you can see the trunk of the biwa tree and just back of the tree is the well—which took three months to dig and which never runs dry. The rice is washed in the trough at the side of the well.

4. A second after the bell for the closing of one of the recess periods has rung. Some girls have started to go in, others are still playing on the tennis court, and Kusakari San in the swing is trying to stop.

All the girls wear blue skirts,—dark blue is the school color.

5. The first year class (who entered the school early in April) tending their garden with Miss Oishi, one of the splendid Japanese teachers. The little girl who is looking up is Nagatono San, one of the brightest of them all. She is from a strong Christian family, and, more than the others, like American children in her unconscious naturalness. See the barracks across the river in the distance. The trees are bamboo.

6. "The Bride" under the bridal-wreath, and the new first year girls. Miss Grace Hughes, who has been Principal of the Sendai School for two years, was married June 6 to Rev. E. O. Mills, of the Southern Baptist Convention, and has gone to Fukuoka, in the southern part of Japan, to help him in his work. Miss Buzzell, who has been for so many years at the head of the school, landed in Japan June 4, to take charge again for two years, while Miss Mary Jesse, who went out last fall, is getting hold of the language.





After two years it is the plan for Miss Jesse to become Principal of the school and Miss Buzzell to go into the evangelistic work for which she is so excellently fitted by her knowledge of the language and customs, her strong body, and her clear, simple way of presenting the truth.

One or two of the girls did not have their new blue skirts when the picture was taken. Notice the school pin which so many of them are so proudly wearing. It is a silver pin in the shape of a cherry blossom with the character for "virtue" in the center.

7. Miss Jesse and two other messengers of the Living God in front of what are called "Mountain Gods." These mountain gods are really worshipped, it is said. Thus it is literally true that the people, of whom two typical specimens are passing in the foreground, "bow down to stone." The missionaries have just been to the "foreign cemetery" in Sendai where Dr. deForest, the author of "Sunrise in the Sunrise Kingdom," is buried.

8. Miss Jesse, Shoji San, and Isawa San on their way to Rifu, a place six or seven miles from Sendai, for a Christmas service. Shoji San and Isawa San graduated from our school three years ago and have since been working in three villages near Sendai, holding children's meetings, teach-

ing in the homes, and doing much to help the people to know the true and living God whom *they* love and serve.

Miss Helen Topping, who has been teaching this last year in the Sendai School, and who is so finely fitted to work and play with girls, took these pictures. She writes, "We had a jolly party with the first year girls who, as you can see from the pictures, are as dear as dear can be. After playing basket-ball enthusiastically a long time, we sat down to eat tea and cakes and the girls wanted to talk English. Miss Tokura (another Japanese teacher) taught them 'teacher' from 'tea-cha' (cha is Japanese for tea), and also 'tea-cup,' 'tea-pot,' etc. Afterwards I was asking them various questions, and finally, 'What is Miss Tokura?' to which the prompt answer came, 'Miss Tokura is a tea-pot'!"

Life is certainly not monotonous out here. With the straight, steep path before me, with plenty of opportunities for service as soon as one is prepared to meet them, with illimitable hopes for the future, and His "Lo, I am with you alway," the fledgling in her first year of mission service in twentieth century Japan can say more truly than the enthusiasts after the French Revolution, "Bliss is it in *this* dawn to be alive, but to be young is very heaven."



### Commencement in the Sendai School

From the May Number of the Japan "Gleanings."

Graduation and Easter, the spring awakening of nature and the entrance into the school-garden of a group of new little girl-flowers, fittingly follow each other in Japan.

The ten-hour program, on March 26th, of commencement day exercises, *alumnæ* luncheon and meeting, and a gathering for farewell to the graduates, is of truly academic weight and Japanese length. What makes it seem most like an American commencement is the presence of the mother of one of the graduates, a veteran Bible woman. Her daughter has refused a chance to go to college and returns with her happy mother to Morioka, where she will do splendid personal service among her friends, in the Young Women's Christian Association and in the Kindergarten, where she commences an informal training course. This girl has earned the title of "Big sister" to all the other girls in school, and her graduation essay on "Sympathy" is truly expressive of her character. Another of the graduates, the head-girl in scholarship, together with one of last year's class, enters the government higher normal school in Tokyo, the two being of the fortunate seven from Miyagi Prefecture to pass this year's entrance examinations. Two more are in Tokyo studying respectively typewriting and music, and two remain in Sendai, one at home and one in the school evangelistic work. The unusual mental and spiritual calibre of these six young women inspires us to believe that in them will be practically realized their class motto "Fulfil God's Work."

Of the present graduating class, each one is a strong Christian. Each one has a different experience but all alike brought to Christ. On Sunday morning six are buried with Him in baptism. As we return under a cloudless sky with resurrection joy in our hearts, we find the cherry trees transformed over night into other worldly bloom and loveliness. God grant that as unfailingly as the trees grow and abundantly as they blossom, so may these beautiful girls grow in the faith and reflect the radiance of Christ.

### A Thoughtful Gift

A gift of one hundred dollars from a deceased member of the woman's missionary circle of the First Baptist Church of Plainfield, New Jersey, has been received by the treasurer, to be applied to the support of our sick and temporarily disabled missionaries. The gift is much appreciated by the Board, and the tender thoughtfulness of the woman who suggested its application is commendable.

### Training School Representatives

In the interesting report of Mr. Bigelow of the aggressive work of the missionaries at Jaro, Iloilo, the names of four graduates of the Baptist Missionary Training School were included. Miss Elena Lund, Miss Carolina Bessinger, Miss Anna Johnson and Mrs. Edith Steinmeitz are a quartette that reflect credit upon the institution. Miss Lund's mother was a student in the school for some months previous to her marriage.

Burma *alumnæ* were represented by Miss Stella Hartford of Moulmein, who is associated with Miss Nellie Lucas, a Des Moines young woman, who is also a graduate of the Training School.

Miss Helen Rawlings of China is supported upon her field by the Illinois young women. She is a member of the Class of 1906 "B. M. T. S."

Japan's representative was Miss Inga Peterson, of the class of 1905.

### Personal Notes

As we go to press word comes that Miss Bertha Fetzner of Huchow, China, is out of danger. She has been very low with typhus, and her friends are greatly relieved over the good news.

We could wish for as good word from Miss Elena Lund of the Philippines. She is in such a serious physical condition that her doctor has ordered her to the United States and she will probably arrive July 15 on the *Korea*, with Miss Anna B. Johnson.





## Our Baptist Educational Work

MISSIONS LEAFLET NO. 2

### Material for the Missionary Program for August

#### I. THE COMMISSION ON RELIGIOUS AND MORAL EDUCATION

The purpose of this commission is to investigate the "character and adaptability of all the educational courses now claiming the favor and patronage of the churches; and as far as possible to coordinate, harmonize, and unify them, or ultimately reject them, so as to perfect a consistent scheme of courses for the symmetrical development of the local church." The Commission has five sub-committees to investigate the available courses in (1) Bible study, (2) Missions, (3) Social life, (4) The home church, and (5) Teacher training. The aim is to gather in one comprehensive scheme all the departments of church instruction—a task which no single pastor or Sunday school superintendent could compass. The practical results of the Commissions' labors thus far are incorporated in "Bulletin No. 1," which is strongly recommended to the attention of Sunday school superintendents, pastors, and other workers in religious education. It may be obtained from the American Baptist Publication Society of Philadelphia.

#### II. THE EDUCATIONAL FUNCTION OF THE LOCAL BAPTIST CHURCH

Practically all the religious training of the community has now fallen upon the church. Two facts confirm this opinion: (1) Eight states now prohibit direct religious instruction in the public schools, and the tendency in the remaining states is in the same direction; that is to say, our great public school system which trains the boys and girls of our land must exclude that instruction in religion which is essential to sound morals and right living. This is in full harmony with the Baptist principle of separation of church and state, and it is our duty therefore to provide adequate religious training in the home and church. (2) The rush and complexity of modern life have so modified the character of home life, especially in the cities, that the good old custom of teaching the Bible in the home has deplorably declined, and the religious instruction of the family is left to others. Since the primary responsibility for the religious education of the children rests upon the

home, the church must somehow stimulate the home to do its duty in this respect, and at least see to it that every child receives religious training. The church, in short, must make good the religious limitations of the public schools and supplement the much or little instruction of the home. Upon its efficiency in training the young in right living depends its future usefulness, and the moral character of our nation.

#### III. EDUCATION CONCERNING THE CHURCH

Concerning the history and character of the church there is an amazing lack of information. Yet what systematic effort have our Baptist churches made to instruct their membership in the fundamentals of church life? Some definite provision should be made for instruction in Baptist origins and in church organization. Such a book should be at hand as "A Baptist Manual," by Prof. T. G. Soares (Am. Baptist Publication Society; 75 cts. net). This tells the facts concisely. We give some outline hints. The Baptists as a denomination had their origin among those who believed in separation of church and state, in the principle of soul liberty, and in a regenerated church membership. They held to the baptism of believers only and to the only scriptural mode of baptism. As the denomination grew, it developed three other characteristic Baptist teachings, viz., the independence of the local church, individual liberty in the interpretation of Scripture, and the right of every man to approach God directly in his own behalf, without the mediation of a priest. In America, Baptist origins were almost as largely political as they were religious and were established, nurtured, and took their form and strength in part from Roger Williams, founder of the Baptist colony of Rhode Island, and in part from the Welsh Baptists who emigrated to Pennsylvania.

Locally, how should a Baptist church be organized to do the most effective work? It is important that the church itself, whatever its form of organization, should be kept a unit, just as the body is one though made up of many members. The Sunday school is the church engaged in study of the Bible. The young people's society is the young peo-

ple of the church at work along lines of training and service. The Woman's Missionary Society, with home and foreign committees, is the women of the church looking after missionary interests and especially woman's work. The Brotherhood or Men's Class is the men's organization to develop social life and missionary and community interests among the men. For the girls the King's Daughters and for the boys the Boy Scouts are of value as training schools. Besides these organizations, which are all integral parts and not outside affairs, there may well be in every church of size permanent committees on social service, hospital visitation, charity, church organization, missions, education in the church, and any other lines of specific Christian work which the church may undertake.

#### IV. THE SUNDAY SCHOOL AS AN EDUCATOR

The church today can utilize no greater force for religious and moral education than the Sunday school. Hence the best methods in Sunday school instruction should be adopted wherever possible. The new graded lessons appeal to the natural interests of the pupils at their respective ages and are therefore easiest to teach, even by untrained teachers. Yet the best results will be obtained by teachers who have had at least some training. Therefore the teacher training department should be organized in every church under the direction of the Sunday school officers, even though only three or four members may take up the work. More complete and specific suggestions may be obtained from the Baptist Sunday school secretary in each of the states.

#### V. THE YOUNG PEOPLE'S SOCIETY AND EDUCATION

In the Young People's Society more time may profitably be given to educational work. The mission study idea is adaptable to general society programs of great value, enlarging the horizon and interest. Text books are now plentiful. Every society should have a small library and use it. Besides missions, a number of social studies may be taken up. It is a good thing to have a committee on education and training to determine what courses the Society should study and also to co-operate with the church committee on education in carrying forward educational plans of interest to all ages. The young people's society should be one of the leading educational agencies in the church.

#### VI. SUGGESTIONS FOR A COMMITTEE ON RELIGIOUS EDUCATION IN A LOCAL CHURCH

The Commission urgently recommends that each church itself appoint a standing committee on religious education composed of three or five of the most efficient persons in the church. This committee should study the church's own local needs and present for adoption any plans which it deems best for the religious training of the church. The scope of this work would include the church services, the Sunday school, teacher-training work, junior societies and mission bands, senior young people's societies, mission study and reading classes, organizations for girls, boys, women and men, organizations for social life and social service, and any other society, organization, club or guild that forms a part of the life of the church. It should undertake to co-ordinate the teaching plans of all these organizations so that there may be no duplication of effort or loss of energy, and that no essential phases of instruction may be neglected. In short, this committee would be asked to direct the religious training of the home church, to the end of comprehensiveness and effectiveness. Of course it would have only such authority as the church confers, and its work will be that of leadership and stimulation. At the annual church meeting this committee should report in detail the educational activities of the church. It should take its work seriously, meet regularly for business, present to the church on occasion such modifications of its educational work as would promote its welfare, and seek to foster such an interest as would make it possible to carry out the plans of progress proposed.

#### VII. THE NEW EDUCATION BOARD

The pastor is the best person to treat this subject. The Board was created by the Convention to investigate our denominational educational conditions, and find out what our institutions are doing and what their needs are, in order that plans might be laid to help those that deserve help and ought to be kept alive. Besides this, it is to plan a comprehensive educational policy, and put itself behind efforts to raise endowment funds, aid in carrying on work for Baptist students in State Universities, and lead Baptists in doing their share in religious education—a work they must do if they are to have power and influence. The pastor familiar with our educational history can easily see the vast work that this Board may do if wisely directed.

## Missionary Program Topics for 1912

|                   |   |
|-------------------|---|
| <i>January.</i>   | HOME MISSIONS IN NEWER PARTS OF OUR COUNTRY.          |
| <i>February.</i>  | HOME MISSIONS IN CITIES.                              |
| <i>March.</i>     | HOME MISSIONS FOR NEGROES.                            |
| <i>April.</i>     | PUBLICATION SOCIETY WORK. CHAPEL CARS AND COLPORTERS. |
| <i>May.</i>       | BIBLE, TRACT AND SUNDAY SCHOOL.                       |
| <i>June.</i>      | THE NORTHERN BAPTIST CONVENTION.                      |
| <i>July.</i>      | STATE WORK.   |
| <i>August.</i>    | OUR EDUCATIONAL WORK.                                 |
| <i>September.</i> | HOW OUR MISSIONARY EVANGELISTS DO THEIR WORK.         |
| <i>October.</i>   | OUR MEDICAL MISSIONARIES.                             |
| <i>November.</i>  | BAPTIST SCHOOLS AND COLLEGES IN THE ORIENT.           |
| <i>December.</i>  | BAPTIST MISSIONS IN AFRICA.                           |



### September Topic : How Our Missionary Evangelists Do Their Work

HYMN: "I Hear Ten Thousand Voices Singing." No. 2, Forward Movement Hymnal. (Price per copy 15 cents.)

RESPONSIVE READING. No. 13. Page 69. Forward Movement Hymnal.

PRAYER OF INVOCATION, closing with the Lord's Prayer and the following intercession. Page 71, Forward Movement Hymnal.

HYMN: "O Zion, Haste, Thy Mission High Fulfilling." No. 57. Forward Movement Hymnal.

OUR MISSIONARIES ON TOUR (a five minutes' talk.) Mention some of the physical hardships endured in travel, describe the people reached and the means of attracting them,—music, stereopticon views, picture rolls, etc. (Material to be found in the Handbook, price per copy 20 cents, and Report Letters, free on request.)

PREACHING IN THE MARKETPLACE (a lively three minutes' talk.) Emphasize the Christian devotion of missionaries which lead them to brave insult and ridicule to present the gospel. (Material to be found in the Handbook and in "Missions in Bengal," price per copy 10 cents.)

HYMN: "Hark! the Voice of Jesus." No. 18, Forward Movement Hymnal.

Sentence Prayers for an increase in missionary spirit which shall double the number of workers on the field.

STORIES OF THE GOSPEL SHIP.—Have two or three stories of Captain Bickel's work told in a bright, interesting way. (Material may be obtained in "The Log of the Gospel Ship," price per copy 15 cents.)

PRAYER for all evangelistic missionaries that they may remain true to their calling, that broader fields may be opened to them and that the fruitage of their work may be rich and bountiful.

HYMN: "Our Country's Voice is Pleading." No. 29. Forward Movement Hymnal.

NOTE.—Material referred to can be obtained on application to the Literature Department, American Baptist Foreign Mission Society, Box 41, Boston, Mass. The use of the Orient Picture Story, "What a Missionary Does," (price of each story including ten Orient pictures 10 cents), will make the meeting more helpful and interesting. These and postcards and Orient pictures, illustrative of the work on the Inland Sea, may be ordered from the Literature Department.



#### THE KACHINS ARE WIDE AWAKE

It is nineteen years since I visited Namkham the first time. Little did I then think that I should in this district witness what it has been my privilege to see during the last year, and especially during the last three months. A few days ago I stood on the banks of the Salween, and before long we shall move east of that river and join hands with the Christian forces in China. I have met Kachins who have been in touch with the converts south in the Kengtung field. The whole Kachin country is opened and a desire to learn is manifest such as I have never seen before. Within a year about 150 Kachins have professed Christ, and we have established two small Christian villages and have the beginnings of Christian communities in five large centers. Christmas day we had the Namkham chapel full of Kachins and the Shans worshiped in the old Shan house. On New Year's day we had a gathering of several hundreds in the village of Bubak, where Mr. Ingram began a school. There we cast out the "evil spirits" from one of the largest houses. Three days later the big chief of the district and five other families followed the example, and up to date eighteen households, representing about 100 individuals, have come out. The school is growing and has sixteen children, and we have opened a new school in the village of Oilaw, not far from Namkham.

During a trip along the whole frontier from the Salween west, taking several days, I was greatly impressed with the determination of the Chinese officials to stamp out the opium evil. During the months of unrest and uncertainty many of the frontier Chinese reopened their opium fields and were hard at work with the poppy when the new government came into power. Since then nearly every field has been cut down and hardly a trace of opium cultivation is found on the Chinese side of the line, while on the British side every gully and hillside is covered with poppy

fields. I sincerely trust that something will be done by the British government to stop this sad state of things. Great Britain ought to be able to do what China can do.

The unsettled state of affairs has on the whole been in our favor. The frontier tribes realize that great changes are taking place. This mighty empire will determine the future of Eastern Asia, and the frontier tribes will be the first to feel the influence of the new life and force that is moulding the new China. I have found our people eager to listen to the story of China, and they realize, to some extent at least, that it is the hand and the spirit of God that is at work.—O. HANSON, Namkham, Burma.

#### NO END OF SURPRISES IN CHINA

As soon as the political situation had cleared at all and it was safe to travel I came up here. I could not get any farther towards Anyuan on account of the political unrest, which is greatly aggravated by local troubles. There is no prospect of my being able to take Mrs. Bousfield and the boys up there for a very long time to come. As you know the Conference voted for me to open an out-station here, (for this is the same field as Anyuan and is only about 35 miles south of it). When I got here I found this a much larger field than we supposed when we went over it. China is always giving us surprises along this line. At that time we thought Changning had a population of about 12,000 or 15,000, but after staying here for a while I found that in this one district alone there are about 200,000 and Anyuan District has about as many more. That is only two districts and I have a field about three times as large as that.

I have found a good house here; it is built in foreign style and has a wall around the compound; it is about one-half mile from the city on the side of a hill. My Chinese preacher says the Lord had it built



for me. I think so, too, for we have been praying so long for a house, though we had no other thought than that he would send us money through the Board to build it. We moved up here two days ago, and the whole city seems glad to have us. You can perhaps imagine how glad we are to be on our own field at last, especially since the Lord has so wonderfully provided for us.—C. E. BOUSFIELD, Kaying, (Changning,) South China.

#### LEAVING IN HASTE

Dr. Huntley writes: "Our flight from Hanyang was so precipitate I have not been able to collect any statistics. The year, however, promised to be the best we ever had and it was with real sorrow we closed down. I was glad, however, of the opportunity of doing Red Cross work at the International Hospital in Hankow and that my head assistant was permitted to undertake a considerable amount of evangelistic work in that same institution. Dr. Morse took over my work in the Red Cross hospital when I left. We hope he may be allowed to reopen the Hanyang hospital and to continue the work for a year, when it will probably be safe for him to return to Szchuan." Dr. and Mrs. Huntley are on furlough in England, where they plan to spend some months. They expect to come to America in the autumn.

#### A GREATER LOSS THAN BY THE TITANIC

We have received from time to time remittances through Stafford for the Famine Relief Fund. I am writing this to express on behalf of the committee our very hearty appreciation of your kindness in placing the need out here before the denomination and in collecting and remitting funds. There are now over sixty missionaries giving their full time to supervising the distribution of relief. Over a quarter of a million people are receiving relief, of whom those able to work, to the number of about 50,000, are engaged in repairing dykes and digging drainage ditches. This is only about fifteen per cent of the total number needing help, but it is some satisfaction to be able to save the lives of at least this many. It is impossible to get accurate figures as to

the death rate, but it is beyond question that the loss of life is nearly twice as great daily as that caused by the Titanic disaster. These conditions will continue the work of relief until well into June.—E. H. CRESSY, Kinhwa, East China.

#### THE YANADIS SEEK CHRIST

Since the beginning of the year the work has been more encouraging. In several villages I had the pleasure of baptizing quite a number so that we have added 109 to our membership. About fifty came from the two self-supporting churches and the others from villages in which the teacher is doing all the work. Among those baptized five belong to the Yanadi caste. These are a lower people among the caste people and do not influence the Sudras very much. These Yanadis have come from the Nellore District and are engaged as watchmen in our villages, but nearly all of them are under police supervision and are known as thieves themselves. There seems to be a movement among them towards Christianity. The police superintendent told me lately that he hopes we will improve these people and lighten his work.

The hot season is on us now, so touring is out of the question and I am doing work in and about Vinukonda. Our services are well attended here and the church is meeting its expenses. The church supports its pastor. The times are hard. I have never, since I came to India, seen food stuffs at such high prices, and yet I am glad to say people are still giving to support the work. Besides the Vinukonda church we have another self-supporting church which is quite alive to its work. There are a few bright spots in our work and I hope these will multiply from year to year.—JOHN DUSSMAN, Vinukonda, South India.

#### "SUDRAS OPEN TO THE MESSAGE"

You will rejoice with us in knowing that the Sudras are still open to the message. I have just baptized a few caste men of influence, and a prominent man who professes conversion is now supervising the building of a chapel for me in his village. He will soon be baptized. My history of the New Testament in Telugu will soon

be out from the press and the Telugu Baptist Publication Society is printing a second edition of my Old Testament history. We are enjoying perfect health and are happy in our work.—E. O. SCHUGREN, Gurzalla, South India.

#### NEW LEGAL PROCEDURE

Chinese law is ancient, based on custom, and regulated by the principle of parental authority. The criminal code is concise and simple. Lawyers in our sense are unknown, and those aiding prisoners form a class not allowed in court. The accused is guilty in theory, instead of innocent, as with us, and a Chinese judge acts as prosecutor also. Oaths are taken on a cock's head chopped from its body. That was in the old regime. But we see the new procedure, announced in the Chinese press, modeled on English and American lines:

"As lawyers will be allowed to conduct cases for their clients, in civil and criminal suits, at the court of justice of the Chinese Republic, some rules and regulations for the guidance of the profession are essential. An association has been formed, and rules which are set forth in eighteen articles of six chapters, governing members and their practice, subject to future revision if necessary, have been drafted."

#### JARO INDUSTRIAL SCHOOL

The report of the board of trustees states that thorough examination of the institution has been made, that its work is in excellent condition and that progress is manifest. "The irrigation system is a complete success and has increased the rice harvest by over 400 per cent. At the Industrial School a cool refreshing stream of water is constantly flowing, being pumped for a very few cents from the river some two hundred yards away. Our sugar cane is of very fine quality, weighing some thirteen ounces more to the cane than it did last year all on account of irrigation. Where we lose is in sending this cane to a mill across the river. The price of grinding it is at least one third the value of the sugar and we must add to this the cost of transporting to the mill. If we had a small mill costing about \$500.

all this would be saved. The time and labor consumed in carrying the cane to the mill could be used in operating it, also we could employ the same engine we now have; thus we would be teaching the boys how to make sugar and be right in line with our purpose in their development. Buildings have been put in good repair and repainted, live stock has increased and general prosperity prevails. The academic department has been raised to high efficiency through the assistance rendered by Misses Williams and Houger. They have been given a free hand and wonders have been performed, but they are restricted very much by a lack of proper facilities. We hope the new building so long promised will soon be granted. We wish to reaffirm our request for an industrial worker in view of the coming furlough of the present principal, Rev. W. O. Valentine, to whose untiring efforts the efficiency of the school is so largely due."



#### Foreign Missionary Record

##### ARRIVED

- Miss Lilian E. Bishop from Narsaravupet, South India, at Greenwich, N. S., April 23, 1912.
- Rev. H. B. Benninghoff from Tokyo, Japan, at New York, June 6, 1912.
- Mrs. Walter Bushell from Moulmein, Burma, at Boston, May 30, 1912.
- Mrs. A. E. Carson and Ralph Henderson from Haka, Burma, at New York, June 1, 1912.
- Mrs. J. Heinrichs and son from Ramapatnam, South India, at Granville, Ohio, June 2, 1912.
- Rev. J. V. Latimer and family from Huchow, East China, at New York, June 4, 1912.
- Rev. John Newcomb and Mrs. Newcomb from Cumbum, South India, at Boston, June 17, 1912.
- Mrs. E. B. Roach and child from Prome, Burma, at New York, June 1, 1912.

##### SAILED

- Miss Annie S. Buzzell from San Francisco for Sendai, Japan, May 18, 1912.
- Rev. W. B. Bullen, Mrs. Bullen and child from Seattle for Otaru, Japan, June 18, 1912.
- Miss Mary E. Danielson from San Francisco for Osaka, Japan, April 10, 1912.
- Mrs. C. H. Heptonstall from Boston for England, June 22, 1912.
- Rev. H. R. Murphy, M.D., Mrs. Murphy and son from New York for Contai, Bengal, June 15, 1912.



### Field Gleanings

The far-reaching influence of the German Baptists in the widespread work of the Home Mission Society has recently been shown in the Middle West, where 54 Slavs from the First German church in Cleveland were dismissed to organize a church of their own, and 44 members of the Third German church of Chicago were given their letters to organize a Hungarian church. Most of these members understood the German language, by which they were brought into connection with the Baptists, and are able to work among their own people in separate church organizations. This is an exceedingly valuable gift of the German churches, and should be widely known.

Two Polish churches in Wisconsin have been organized under the fostering care of German Baptists, and have been trained and somewhat Americanized by these brethren until they are now able to walk and work in unison with their sister churches of the state convention. The German churches have assisted in the support of 4 missionaries in South America; 13 in different parts of Russia; 6 in Germany; 2 in Switzerland; 3 in Roumania; 4 in Austria, Hungary and Galicia, and 1 in Bulgaria.

The foreign population is presenting a new problem in Southern California. Large numbers of people are receiving no Christian privileges whatever. Among these are Italians, Slavonians, Greeks, and Hindus.

In Idaho eleven new preaching stations have been opened, three of which have already grown into churches. One church has become self-supporting during the year, and in this same year it gave for all missionary purposes \$482.32. This field is a concrete illustration of the importance of home mission work. The

church is located at Twin Falls. This city sprang up in the heart of a new irrigation project and grew like magic, attaining a population of 2,000 within one year's time. The Home Mission Society has assisted in supporting a pastor and building a meeting house, and now after only five years of depending upon the Society it has become a strong self-supporting church, making large contributions to all denominational interests.

An Indian church at Auberry is doing a far-reaching work among the Mono Yokute Indians of Northern California. Marked advance has also been made in reaching the Russians, Finns and Spanish-speaking people. A missionary has been appointed to the Japanese, among whom there are several thousand young men without homes and absolutely destitute of the gospel.

The present population of German Baptist churches reported to the American Baptist Home Mission Society is 30,746. There were added by baptism during the past year 1,116; by letter and experience 1,262; dismissed by letter 1,234; loss by death 281; by exclusion 305; dropped 303; 17 new meeting houses were dedicated and 11 new churches organized; 5 missions became self-supporting.

For current expenses and benevolences the German churches have contributed on an average of \$13.70 per member by giving \$92,751 for missionary and benevolent objects and \$327,614.94 for current expenses and chapel building.

It is reported that there are fifty nationalities represented in California for whom no religious effort is being made. The discovery has produced a profound impression upon the Christian forces in the state, and earnest expectations are entertained that these many "open doors which no man can shut" may be early en-

tered by those "whose feet are shod with the preparation of the gospel of peace."

Rev. H. P. Foskett has been the efficient convention pastor in Oregon, in carrying out a constructive work in the new great area which has recently been opened up by the railroads. This comprises half the state, and is nearly the size of Pennsylvania.

It is a significant fact that the German churches dismissed by letter during the last year 287 members to English-speaking congregations. This number is large enough to constitute a good-sized church. As is usually the case, the most intelligent and prosperous of the younger members leave the German churches for more congenial environments in English-speaking churches.

In Wyoming a carefully prepared denominational census revealed that only 7 per cent. of the population belonged to the Protestant churches, while 8 per cent. were Roman Catholics. The remaining 85 per cent. were outside of church membership. It is probable that Montana would show about the same percentages, with a larger area of religious destitution. This reveals conclusively that our pioneer mission work is not yet done.

The Indian work of the Home Mission Society has been fortunate in having the noble missionaries who have long remained at their posts. They have been willing to devote not a few romantic years to the red man, but their entire lives and gifts have been consecrated to their tasks.

Last year Missionaries Hamilton and Phelps visited the Sac and Fox tribe in Oklahoma, and after careful observation recommended that missionary work should be established again among these Indians. Rev. G. Lee Phelps, for many years the missionary to the Arapaho and Cheyenne Indians at Darlington, has presented himself for this difficult station. The Society has appointed him to his new field, but the date of the beginning of the work has not yet been determined.

In the older settled portions of Iowa, Nebraska, South Dakota and North Dakota there is a steady migration of the

people westward, and the great problem is to sustain the services of these churches, which are sending out little colonies to the places of cheaper lands. Some of them each year lose about one third of the active membership and financial help in proportion. It is only by the hardest efforts and the greatest sacrifices on the part of remaining members that the churches are open for service. In a number of instances they have given up the struggle and abandoned the work. The departure of these large numbers raises another serious problem, which is adequately to occupy the new places to which they are going and to gather these migrating members into churches. These problems are like to the cross-cut saw; they cut going and coming.

In Idaho, as in other portions of the West, a gigantic task faces the missionary societies in providing for the religious needs of innumerable new communities which are away from the railroads, among the mountains, and entirely destitute of preaching and Sunday school work. A recent study of unmet needs in the rural districts of Idaho reveals the following facts concerning the isolated sections of the state: One county with 28 school districts has only one resident preacher, four preaching stations and eight Sunday schools. Another county with a rural population of 10,000 is without a single regular rural preaching station. In still another county, with a population of 18,000, there are only four regular religious services at the present time.

Last fall a new mission school was opened by the Home Mission Society at Wyola, about fourteen miles south of Lodge Grass. An excellent building was erected on a fine campus, and two young women, supported by the Woman's Home Mission Society, have conducted a school for the children. These teachers in common with the two in the school at Lodge Grass are admirably adapted for this work, and are very faithful and efficient. They have made great sacrifices, but they are happy in the approval of the Master.

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"Many a man's tongue has broken his nose."





## A PASTOR'S VIEW OF CHAPEL CAR SERVICE

Our First Baptist Church of San Bernardino has just enjoyed a deep, spiritual revival under the forciful and tender preaching of the Chapel Car Evangelists, E. R. Hermiston and wife. Ours is a railroad town, with nearly 2,000 men employed in shops and on the road, and meetings were held nearly every day in the big Sante Fe shops as well as at the church. On one Sunday about 75 from the Sunday school expressed their purpose to live for Christ, while 38 have already been received for membership, 28 of these for baptism. The last Sunday's meetings were remarkable for their reach and power, everyone seemed anxious to be saved. No antagonisms were aroused, no sensational methods employed, no stock invectives against popular follies were used to advertise, but the simple pathos and tenderness of the gospel of Christ were left to do their work. In many respects they were the strongest evangelists our city has welcomed, their work abides, their charming personality wins every heart. We can-

not but wish for them the largest and best fields of usefulness and God's sparing mercies that they may be used for years to come in saving many souls. Our church felt great gratitude for their coming, and expressed it in a large offering, even after our members had seemingly given to the limit in raising our debt, in contributing nearly \$10,000 towards the splendid new Y. M. C. A. building for which the contract was let this week at a total cost of \$60,000, and in bringing up their missionary budget. Never has the future seemed brighter for our church, with its over 400 enrolled in the Sunday school and largely increased audiences. We wish to express the deep gratitude of the church to the Publication Society for the Chapel Car and its gifted workers.—ARTHUR P. BROWN, Pastor.

## A GOOD WORD FROM MICHIGAN

Special meetings were held at Whittemore, Michigan's smallest city. The United States census gives it a population of 218. Here is a great mixture of re-



THE MEETING AT AMES, OKLA., WHERE A DISCOURAGED CHURCH WAS REVIVED

ligions. Most everything from no religion up. This city is the home of a retired Mormon elder. He has the reputation of being a great controversialist. He has entered the meetings of other sects and disturbed them with his disputings. He is too advanced even for his own clan, so they have closed their meeting house to keep him out. Many of the people were troubled when he began to attend our meetings. Their fears were groundless as he made no effort to dispute with me even outside of the service. In fact he told others that I had more Scripture at my command than any preacher who had ever been in the town. The Lord has used me in the past to win some of these people from the error of their ways.

Surely the gospel is for all classes and ages. Reports come of the continuation of work at McVile. A B. Y. P. U. has been organized, and there are frequent conversions.—E. J. CROSS, Colporter.

#### WORK AMONG THE POLES

I have spent considerable time in Kenosha, Wis., calling on nearly every Polish family in that city and distributing about 2,487 tracts. We have also started Polish meetings in the First Baptist church in Kenosha and hope this small gathering will be the beginning of a successful mission and Sunday school. The second place I have visited is Marinette, a town of about 16,000 inhabitants, many of whom are Polish.—M. ANUTA, Colporter.



#### A Colporter's View

BY REV. C. L. KINGSBURY, MINNESOTA

Go where you will in this land, you will find four classes of people, taken from man's view point:

(1) Those seeking a higher standard of Christian living; Spirit-filled, making what progress is made along spiritual lines; (2) Those professing Christ, yet not possessing Him; these are a hindrance to those who are spiritual; (3) The moral element of the community, who are good enough, without affiliating with the church people; (4) Those who are conscience seared, and must be awakened by the power of God through His word. With God there are only two classes—the saved and the unsaved. I believe that

in order to work successfully we must regard humanity as God regards them. Studying conditions as they really existed in the territory where I was sent to labor, I found too much organization for the amount of strength among the people. Many small churches were merely existing, and losing ground continually because of non-support. The cause of this was no new material coming in to help strengthen the church, and much of the old going out, until in many places they were so reduced, that it seemed impossible to keep alive, while in others, activity had ceased altogether.

The question came with great weight to me: What can I do to bring about a change in at least a few of these needy places? I am only a colporter, whose business it is to distribute Christian literature, visit homes, speak where and when I can to the people, and aid in establishing Bible schools. However, I was led to a more intensive work than this, not lessening the work for which I was sent out. The thing to do was to aid in conserving the work already established by evangelistic work, bringing about a renewal of obligations upon the part of Christians, and the winning of lost men and women to Christ.

Since January, 1909, some fifteen churches have been aided in evangelistic work. Bible schools have been refreshed, and children won for Jesus and the school. During my work in the North, four barrels of clothing have been distributed among the needy poor. In this way hearts have been touched. Many homes have been visited, and a word of comfort and good cheer given in the name of the Master. About 175 have confessed Christ during my work here. This has helped along the church work. Not all have united with the Baptist church, but they belong to Christ.

In a recent meeting, in a little town consisting of two stores and a blacksmith shop, thirty-two persons confessed Christ, and most all were adults, many men past the meridian of life; fifteen of these came ten miles through a storm of rain and snow to be baptized.

At a schoolhouse a week's meeting was held, and twelve adults accepted Christ. This work must be done, if our churches are to live and grow. Servants of God must labor in weak places, in order that these be strengthened. These servants must be supported mainly through organizations outside. By so doing these churches will grow strong, and will be able in turn to lend assistance to new organizations about them.

### Missions in the Magazines

China is still the cynosure of all eyes, possibly because of the impossibility of foretelling what her movements and actions are going to be. In "Yuan Shi Kai Starts China as a Republic," a writer in June *Current Literature* briefly outlines the present situation. He says that native statesmen are much disturbed over foreign control of the financial department and there is every prospect of trouble between Yuan Shi Kai and his new council. The young China party suspects that foreign intervention means the disruption of China. "The brains that are formulating these loans are in Berlin and New York, but the bulk of the money will be obtained in England and France." Japan and Russia, he says, will borrow money at low rates in England and France and lend to China at a considerable advance. If China comes to grief over her finances, the other powers will settle all difficulties and then partition China among them.

One who was present in Nanking on April 12 when the uprising took place tells his experiences in "A Revolutionary Aftermath," in June *Blackwood's*. He describes the horrible sights. Almost the only building which escaped in the disturbed section was a chapel belonging to an American mission.

In the April *Imperial and Asiatic Quarterly Review*, there is an article of particular interest to the educator, entitled "Peasant Scholarships versus Patchwork Compulsory Education for India." The writer urges that better educational advantages be provided for the children living in the country. Of the 315,000,000 of Indians, about 80,000,000 are town-dwellers and 235,000,000 agriculturists. The latter form the illiterate class and likewise the one finding the most fault with the government. In 1907 out of 19,000,000 boys of school-going age—from six to twelve years—only about 4,000,000, or one in every five, were attending some school and acquiring some degree of literacy. So long as education ends at the age of ten or eleven and teachers are poorly paid and consequently of inferior grade the peasant will never gain more than the most elementary knowledge. He needs to know more than to be able to

write his name and spell out the newspaper: he must be able to read comprehendingly a bond or mortgage deed and understand the meaning of simple and compound interest. To remedy these deficiencies and make education accessible and desirable the author urges the raising of teachers' salaries, the granting of small peasant scholarships and the opening of new schools.

In an article on "Indian Home Rule," H. G. Keene expresses his belief that before the Indians can be given autonomy, they must learn the justice underlying the administration of financial affairs and the equitable treatment of minorities; and to look upon the tax not as a hardship but as their just recompense to the government for favors such as railways and canals. It is obvious that India will eventually obtain Home Rule, but she must first learn to appreciate the help extended by the British government in times of dire need.

"What the Men and Religion Forward Movement Actually Accomplished" in *Current Literature* should attract the attention of Christian workers. The writer says: "It expounded no new doctrines, no new theological message; but in the terms of modern life it expressed 'the eternal principle of Christianity.'" In many cities it turned the lights of publicity on the promoters and instigators of social evils in such a way as to force them to withdraw from their positions. It prepared charts, dealing with every kind of social evils, instigated the institution of great and manifold reforms in many cities and in some even saw these reforms under way. Minneapolis engaged a secretary to direct further evangelistic work; in Des Moines a training-school for teachers and workers was opened and a delegation sent to Chicago to study municipal lodging-houses. In Detroit the churches organized a joint publicity bureau, in Louisville 260 men pledged themselves to establish family worship, in Philadelphia 250 churches united in a civic righteousness movement and in New York the Laity League for Social Service of the Federation of Churches was organized. The wide-reaching effects of these movements for reform in the large cities of our country cannot be estimated.

# Financial Statements of the Societies for Three Months Ending June 30, 1912.

|  |   | Budget for                | Receipts for | Balance                      | Comparison of Receipts with those of Last Year |             |                      |
|--|---|---------------------------|--------------|------------------------------|--|-------------|----------------------|
|  |   | 1912-13                   | three months | Required by<br>Mar. 31, 1913 | 1911-1912                                      | 1912-1913   | Increase<br>Decrease |
| Source of Income   |   |                           |              |                              |  |             |                      |
| FOREIGN<br>MISSION<br>SOCIETY                              | Churches, Young People's Societies and                  |                           |              |                              |  |             |                      |
|  | Sunday Schools  | \$513,867.22 <sup>1</sup> | \$29,782.61  | \$484,084.61                 | \$27,548.12                                    | \$29,782.61 | \$2,234.49           |
|  | Individuals   | 280,000.00                | 6,721.40     | 273,278.60                   | 15,113.73                                      | 6,721.40    | 8,392.33             |
|  | Legacies  | 81,649.00                 | 9,733.72     | 71,915.28                    | 4,656.61                                       | 9,733.72    | 5,077.11             |
|  | Income of Funds, Annuity Bonds,<br>Specific Gifts, etc. | 100,517.00                | 11,680.49    | 88,836.51                    | 18,738.01                                      | 11,680.49   | 7,057.52             |
| Totals   |   | \$975,933.22 <sup>2</sup> | \$57,918.22  | \$918,015.00                 | \$66,056.47                                    | \$57,918.22 | \$7,311.60           |
| HOME<br>MISSION<br>SOCIETY                                 | Churches, Young People's Societies and                  |                           |              |                              |  |             |                      |
|  | Sunday Schools  | \$352,992.00              | \$18,601.98  | \$334,390.02                 | \$17,718.36                                    | \$18,601.98 | \$883.62             |
|  | Individuals   | 127,000.00                | 1,994.72     | 125,005.28                   | 1,605.37                                       | 1,994.72    | 388.75               |
|  | Legacies  | .....                     | 12,827.82    | .....                        | 10,475.22                                      | 12,827.82   | 2,352.60             |
|  | Income of Funds, Annuity Bonds,<br>Specific Gifts, etc. | 185,985.00                | 13,986.45    | .....                        | 32,609.18                                      | 13,986.45   | 18,622.63            |
| Totals   |   | \$665,977.00              | \$47,410.97  | \$618,566.03                 | \$62,408.73                                    | \$47,410.97 | \$3,624.97           |
| PUBLICA-<br>TION<br>SOCIETY                                | Churches, Young People's Societies and                  |                           |              |                              |  |             |                      |
|  | Sunday Schools  | \$118,708.86              | \$12,353.28  | \$106,355.58                 | \$14,980.70                                    | \$12,353.28 | \$2,627.42           |
|  | Individuals   | 22,000.00                 | 462.61       | 21,537.39                    | 2,659.33                                       | 462.61      | 2,196.72             |
|  | Legacies  | .....                     | 195.00       | .....                        | 926.40   | 195.00      | 731.40               |
|  | Income of Funds, Annuity Bonds,<br>Specific Gifts, etc. | 57,383.75                 | 2,172.15     | 55,016.60                    | 5,107.66                                       | 2,172.15    | 2,935.51             |
| Totals   |   | \$198,092.61              | \$15,183.04  | \$182,909.57                 | \$23,674.09                                    | \$15,183.04 | \$8,491.05           |
| WOMAN'S<br>HOME<br>MISSION<br>SOCIETY                      | Churches, Young People's Societies and                  |                           |              |                              |  |             |                      |
|  | Sunday Schools  | \$164,400.00              | \$9,617.93   | \$154,782.07                 | \$15,079.70                                    | \$9,617.93  | \$5,461.77           |
|  | Individuals   | 21,134.00                 | 661.75       | 20,472.25                    | 394.55   | 661.75      | 267.20               |
|  | Legacies  | 10,000.00                 | 3,004.68     | 6,995.32                     | 1,969.50                                       | 3,004.68    | 1,035.18             |
|  | Income of Funds, Annuity Bonds,<br>Specific Gifts, etc. | 17,500.00                 | 4,159.41     | 13,340.59                    | 3,718.68                                       | 4,159.41    | 440.73               |
| Totals   |   | \$213,034.00              | \$17,443.77  | \$195,590.23                 | \$21,162.43                                    | \$17,443.77 | \$3,718.68           |
| WOMAN'S<br>FOREIGN<br>MISSION<br>SOCIETY<br>OF THE<br>WEST | Churches, Young People's Societies and                  |                           |              |                              |  |             |                      |
|  | Sunday Schools  | \$83,000.00               | \$5,734.65   | \$77,265.35                  | \$5,941.95                                     | \$5,734.65  | \$207.30             |
|  | Individuals   | 22,326.00                 | 1,523.35     | 20,802.65                    | 822.19   | 1,523.35    | 1,389.67             |
|  | Legacies  | 3,500.00                  | 50.00        | 3,450.00                     | 1,439.67                                       | 50.00       | 50.00                |
|  | Income of Funds, Annuity Bonds,<br>Specific Gifts, etc. | 1,174.00                  | 408.31       | 765.69                       | 458.95   | 408.31      | 50.64                |
| Totals   |   | \$110,000.00              | \$7,716.31   | \$102,283.69                 | \$8,662.76                                     | \$7,716.31  | \$1,647.61           |

<sup>1</sup> Of this amount \$68,867.22 has not been apportioned to the churches but needs to be raised over and above the apportionment if the Budget is to be met.

<sup>2</sup> To this sum should be added the debt of the Society, April 1, 1912, of \$78,659.48 making the total sum required \$1,054,592.65.